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MY NEIGHBOUR AND I

BY DAVID LLOYD THE SCIENCE OF SURVIVAL



ARTHUR W. WARRINGTON



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MY NEIGHBOUR AND I

MY NEIGHBOUR AND I

AN EXPOSITION OF THE
SCIENCE OF CONDUCT

BY

ARTHUR W. WARRINGTON

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ABSTRACT OF ARGUMENT

MAN finds himself confronted with three questions : Whence did he come ? Why is he here ? and, Whither does he go ? No scientifically certain answer can be found to the first and last of these questions. We are forced to form a theory, the plausibility of which will depend on its power to elucidate the problems connected with our welfare in this life.

The theory advanced in this book is that *our neighbours are an extension of ourselves*. The human race is the result of a separate creation of God ; in His Mind men are associated as an organic whole ; they live by and for one another, and will continue to do so in a future world. No man can be truly said to find himself until he recognizes this relationship ; and the fullness of his existence hereafter will depend on the closeness with which he has identified himself with his fellows.

According to this theory, the cosmos in which man finds himself is perfectly adapted to his needs. His limitations are his glory. He has infinity before him ; an unlimited universe to be explored ; an eternity in which to receive new impressions of the beautiful ; a countless number of souls to be loved.

When we pass from theory to consider the actualities of life, we are at once struck by the fact that the physical gratifications are fairly evenly distributed between the various classes, and that opportunity to derive joy from intellectual and æsthetic pursuits is denied to few. To

sin, and a faulty imagination, are attributed most of the evils which we suffer.

If these facts are established, we shall find ourselves free to live according to the theory which assumes that our neighbours are an extension of ourselves, and that our welfare here and hereafter depends on the completeness with which our interests become merged into those of our neighbours. The theory demands that the individual should consider that he has nothing but duties to perform, and leaves it to others to confirm him in his possessions, to recognize his merits, to protect his rights, and to promote his happiness. He, on his part, must, however, recognize the possessions, merits, rights, and claims to be happy of his neighbours.

An investigation shows that common sense supports the line of action suggested by theoretical deduction. To attempt to ignore the desires of our neighbours is the height of folly. The unit cannot impose its will upon the multitude. If, however, we regard the satisfaction of the legitimate desires of the group to which we belong as our first concern, we immediately put ourselves into harmony with that group, and find the group willing and even anxious to forward our own interests. A man cannot himself procure any satisfactions, save such as are merely physical. Few men like to talk to themselves, or to drink wine alone, and none ever fell in love with his own shadow. All we hold most precious we owe to our neighbours.

When we come to differentiate between those activities of our neighbours which we ought to encourage and those which we ought to discourage, we feel the need of a criterion. Now, the writer of this book can find no other guide than that provided by the conscience. It may be objected that the moral sense is very easily diseased

But no sane person refuses to use his intellectual faculties because they so often lead one astray. The conscience is at least as reliable as the reason. Although both need enlightenment, both are essential, and for neither can a substitute be found. We cannot discard the conscience because actions are attributed to it which have quite another origin. The German Error, as Mr. A. Clutton Brock points out, was due to the fact that the people *surrendered* their conscience to those who thought only of imperial glory and aggrandizement.

According to our theory, the conscience is the spiritual nerve which proves that the human race is an organic whole. It performs one of the essential functions of a nerve ; it warns us that we cannot inflict injury on any member without ourselves suffering.

It is claimed that the theory has at least the merit of consistency. Humanity is, in the Creator's Mind, a single organism, composed of living and intelligent cells, which are endowed with a certain freedom of initiative, and are connected by a nerve, which involves participation in collective welfare. The individual cells and the organism as a whole are indestructible ; the developed cells and the grown organism will continue to flourish eternally.

Of course, much of this is only the old piety in a new setting. The book contains no new message, for the simple reason that the writer does not think that a more glorious gospel than that of Jesus of Nazareth is possible. But if the old jewel is rendered more attractive to a few by the perusal of this book the writer is compensated for his labour.

It may not be out of place here to answer some criticisms which have been made on the MS.

The writer has been told that the children of the

mid-Victorian parent will not be satisfied by a reference to conscience as a safeguard to conduct, and that a generation of tens of thousands have had their childhood blighted, their chances of life ruined, and their healthy development crippled by the highly conscientious affection of their parents and guardians. He is informed that if we were only intelligent enough we might discover some more reasonable and attractive guide than the moral sense.

The writer has only the deepest sense of gratitude for the conscientious affection of his mid-Victorian parents. He suffered deeply, it is true, from their theological instruction; but, as he has pointed out, the conscience has no knowledge of theology, and the mistake of his parents was due to their intellectual limitations, and not to a diseased moral sense. Just as labour pains are an essential concomitant of childbirth, so mental anguish is inseparable from passage to a higher moral status; the pity is when the result is stillborn. The writer confesses that he has not intelligence enough to conceive of a substitute for the conscience as a guide to conduct.

He is informed that conscience, if healthy, concerns itself with the happiness of our neighbours; and that if we regard conscience merely as a judgment of what sin is we are liable to violate the law, "Judge not," and to become tyrants and persecutors. Now the writer has clearly pointed out that though the end should be to produce a better and nobler race, there is every reason why utilitarian objects, of which the happiness of our neighbours is one, should be attained as by-products. It is utterly repugnant to the writer to judge his neighbours. The conscience forbids us to pass judgment on the morality of the actions of another, unless it is con-

vinced that such actions are not approved by that other's conscience (see page 79). What we have to decide is not whether our neighbours are morally wrong or right, but whether *we* are to support or oppose them in their actions.

Further, it is argued that since a man's conscience may permit him to commit actions harmful to himself and the race, then there is an end of conscience as a rule to conduct. Why ? Are we to refuse to use an instrument because it is faulty, or because we are unskilful, especially if we are provided with no other instrument to do the work ?

MY NEIGHBOUR AND I

CHAPTER I

THE QUEST

THIS essay is not written by a learned man, and it is not addressed to learned men. It deals, however, with the most important of all problems: How to live so as to get the most out of life.

The average man is eager to acquire any knowledge which will help him to obtain what he desires; but he has neither the time nor the inclination to study the modern science of Ethics. He probably feels like the would-be gymnast, who thinks that the muscles can be developed without a knowledge of anatomy; or like the labourer, who has no doubt that he can nourish his body without the aid of chemistry. The science of ethics appears to require some mastery of biology, history, sociology and psychology. It is, therefore, a

subject quite beyond the powers of the average man.

We know, moreover, that the arts were practised before the discovery of the laws upon which they are based ; and further that no one can afford to wait for scientific demonstration. We shall be lost if we cannot find out what is conducive to our well-being before we have mastered several sciences, some of them the most modern, recondite and least understood of all sciences.

Education must be adapted to the state of development of the individual. A baby does not learn to avoid falls by a study of mechanics ; the mother pulls it away from danger, and scolds it. Experience, and not science, is after all our great Teacher in all the most important things in life.

Long before an essay like this can be read, the great principles of Conduct should have been inculcated by precept and example. Education begins as soon as the babe is born, and character is often formed before the child enters school ; and all that the teacher, priest and writer can do is to quicken and direct it. We may be assured that the Devil will plant weeds in the mind of the infant, if the parents do not plant good seed, and this good seed is mainly planted by example ; children's eyes are quicker

and better educated than their ears; their powers of imitation and desire to imitate are far in advance of their rational faculties. Even in adult life example is immeasurably more important than precept, and that teacher commands the best hearing, and acquires the most disciples, whose actions accord with his words.

Our quest is to find out how we ought to live so as to be worthy of our humanity; and the appeal will be made to the average man irrespective, as far as possible, of nationality and creed. This essay is written with the object of proving that there is a science of Conduct so simple that its principles may be mastered by any intelligent man. We shall investigate the fundamental law which underlies this science, and seek to show that it is only by obeying this law that it is possible to obtain the maximum contentment and good out of life. Physical gratifications must not only not be ignored, but the science should point out how these may be increased, enhanced and rendered more enduring. It will, however, be found necessary to regulate and subordinate those desires of man which are merely animal, in order that the intellectual and spiritual ones may be quickened and satisfied.

The writer regrets that the discussion appears

to involve some preliminary statements concerning man's intellectual limitations, the origin of the universe and other subjects which belong rather to the realms of ontology and psychology. He deprecates all investigation into the properties of the Unknowable ; all longing of man for answers to insoluble riddles ; all diversion of labour and interest from subjects which are knowable, and which are fraught with such tremendous import to man. But as no subject is sacred to the human intellect, and as all extension of knowledge is in reality an invasion of territory previously unknown, the writer has felt it incumbent to make his position clear, as far as it can be said to be clear, on a few points connected with theology. He trusts that those of his readers who are not interested in this subject will leave the opening chapters unread, and that those who disagree with his conclusions, or find them open to just grounds for criticism, will pardon him for writing them.

CHAPTER II

FACTS AND THEORIES

It is a matter of universal experience that certain circumstances are invariably associated. We expect night to follow day; flood-tide to be succeeded by the ebb; ice to melt when warmed; the introduction of a light to cause a mixture of air and coal-gas to explode; the consumption of more than a given quantity of white arsenic to result in a painful death; and arduous labour to induce fatigue.

It is the especial business of the man of science to suggest the reason why two events are thus connected. For example, to explain the constant sequence of day and night, he assumes that the earth rotates on its axis. Later on he finds that he must admit, that while there are only 365 days in a year, the earth has rotated on its axis 366 times. To account for this he makes the additional hypothesis that the earth revolves round the sun once a year. These two hypotheses have exalted astronomy to the rank of a science.

If a hypothesis is found to agree with every subsequently discovered fact, it becomes exalted to the rank of a theory, and it is accepted, tentatively at least, as an actual fact.

One of the best tests of the correctness of a theory is the facility with which it may be used to explain unexpected facts. The wider the range of facts which come under the dominion of any theory, the more the man of science relies upon it as an instrument by which knowledge may be enlarged, and the more he becomes convinced that, in some way, it expresses the real condition of things. For example, Dalton successfully explained the multitudinous kinds of matter found in nature and discovered by the groping of man, by conceiving the existence of a limited number of elements endowed with power to form compounds by the juxtaposition of the indivisible atoms of which they were composed. This theory became so productive that, in the process of time, chemists were able to predict new compounds and their properties, and to make them by previously thought-out reactions. And later, when Pasteur discovered that racemic acid consisted of two bodies, composed of the same number of atoms of the same elements, connected, apparently, in the same way, but differing slightly in crystalline form,

and having opposite effects on polarized light, van't Hoff was able to explain their difference by showing that two such bodies could exist if the atoms of which they were composed were arranged in space of three dimensions. Dalton's Atomic Theory, with a very slight modification, has triumphantly survived a century of amazing scientific progress.

For another far-reaching hypothesis we are indebted to Faraday. He refused to believe in the possibility of action at a distance. How could a magnet attract a piece of iron unless it were pushed, or drawn, towards it? Did the attraction occur in a vacuum, then there must still be something which did the pushing or the pulling. This led Faraday to endow the medium, ether, which pervades and fills even a vacuum, with remarkable properties. When two dissimilar magnetic poles are placed opposite one another, the ether between them is in a condition of strain, somewhat as a piece of elastic is strained when it is stretched. By assuming further that the strained portions of ether were subjected to a pressure, tending to drive them as far apart as possible, Faraday was able successfully to explain the direction taken up by a small compass needle when placed anywhere between the two poles, and also to explain

why two similar magnetic poles are repelled from one another. Now this hypothesis of the existence of ether as an all-pervading medium, endowed with the most astounding properties, has formed the basis of the most striking developments of modern physical science. Maxwell taught that all radiations, light, heat and electrical, are propagated by means of oscillations in ether, the waves having the same velocity but different frequencies. Hertz experimentally verified Maxwell's deductions. J. J. Thomson has attempted to show that all matter has been formed by the straining, or twisting, of ether; and the modern astronomer regards this medium as being strong enough to keep the earth in its orbit round the sun.

Now it must never be forgotten that, however successful and adequate a particular theory may be in explaining the connection between circumstances, it often needs modifications; it is subject to constant development, and finally it may not even be correct.

To illustrate that an adequate explanation of a fact may not be the correct one, let us suppose that a man went to a country inhabited by an intelligent race, unacquainted with modern mechanical contrivances, and that there, in an inaccessible rock, he placed a clock, the face

alone of which he left visible, the means of winding it up being kept secret. Everyone who observed the clock would immediately notice that the fingers moved ; then some more curious individual would call attention to the fact that the big finger moved just twelve times as fast as the little one. Owing to the fact that the clock divided the average day into exactly twenty-four equal intervals, it would probably be used, in its immediate vicinity, as a time-keeper. The earliest theories to account for its movements would, possibly, be associated with the sun itself. The existence of the two fingers, one dividing the day into twenty-four parts, and the other moving just twelve times as fast, would, on this assumption, be hard to understand. A day might come, however, when some philosopher would suggest a mechanism which, if it existed, would account for the observed movements of the fingers, and his suggestion might be confirmed by the local inventor constructing an actual working model. The production of this model would be a veritable triumph for the philosopher. But let it be remarked that the model would only be actuated by one of several possible ways, and only by chance would the same power be utilized as in the original.

Scientific theories are constantly being overthrown and constantly suffering modifications. Newton's corpuscular theory of light was replaced by Huygens', only in its turn to be modified by translation into Maxwell's electro-magnetic theory.

Science then, while embracing theories as the most powerful weapon it possesses for the advancement of knowledge, never forgets their tentative and incomplete quality. The man of science recognizes the inscrutable and baffling character of Nature.

CHAPTER III

MAN'S INTELLECTUAL LIMITATIONS

A THEORY is a man's conception of an artifice which, if it existed, would explain the connection between certain events. At best it is but a crude and clumsy representation of the actual cause. All theoretical conceptions of man are conditioned by his limitations. These limitations are both quantitative and qualitative.

A man's knowledge may be likened to a sphere, whose surface area is the boundary between what he knows and what he is conscious of not knowing. His perception of his own ignorance is co-extensive with his knowledge ; a fact which alone accounts for the admitted intellectual modesty of the best informed minds. Now we cannot but regard the dimensions of the knowable as being infinite ; and hence an eternity, spent in constant labour and progress, will be necessary to exhaust the field to be explored. Further, the capacity of the individual mind is itself limited, so that, after a time, new facts can only be stored in the memory by the practi-

cal jettisoning of the old. For, while it may be true that the brain, like a perfect phonograph, makes an indelible record of every experience, it appears incapable of recalling any given experience except under sufficiently powerful stimulus. Now this ability to receive stimulus, even in the most gifted, has limitations, which lead the economical to replace facts by principles, by means of which conduct may more safely be regulated.

But besides these quantitative limitations, there would appear to be others, which are qualitative in character. The recognition of the possibility of such qualitative limitations is as important as it is difficult. The mathematician can here help us a little. A straight line moving a distance equal to its own length, in a direction at right angles to itself, would trace out a square ; and the square so formed, moving at right angles to itself for a distance equal to one of its sides, would trace out a cube. Now we can form an illegitimate conception of a cube moving in an unknown direction, and so forming a body having extension in four dimensions. An infinitely small square, if endowed with intelligence, might form a more or less adequate idea of the nature of a square of infinite size ; but it could form no conceptions of the properties of any cube,

still less of those of a cube of infinite size. Now we can well imagine, and modesty demands that we should so imagine, that while our mental faculties are so constituted that they enable us rightly to investigate and correctly to interpret our cosmos, they are nevertheless entirely incapable of understanding much that lies beyond. We may in fact be in the position of the small square when contemplating the cube of infinite size ; it might quite correctly assert that it was made in the image of a section of that cube ; but it would be presumptuous absurdity to assert that it was made in the image of the cube itself.

Let us take an example of how the limitations of man may lead him into error. The average person cannot conceive of a being transcending in qualities those of a personality. To him a being must either be a person, or something lower than a personality. Now this is somewhat curious, for when we come to examine the normal human life we clearly see that it constitutes a slow march from the personal to the impersonal ; from the self-centred individual to the mind which stretches out until it includes every one of its neighbours in its mighty scheme of interest. The youth weds the maid ; one half of his desires are now concerned with the welfare of another.

A child is born; and the interests of both parents are largely directed towards this new and external object. The number of children increases; the elder children marry; grandchildren begin to put in an appearance. The old people's affections are now found capable of an enlargement sufficient to embrace not only the fruit of their own loins, but also those new members, whom marriage with daughter and son have brought into the family circle. In the meantime, the old man may become a magistrate, a town councillor, or a senator, and, in a sphere stretching far outside the limits of the domestic fire-side, be busying himself with the welfare of others. It is precisely this ever-widening domain of interest which alone makes old age really worth living. This is the very crown and glory of a successful and purposeful life. All real and normal progress is from Self to that which lies outside Self. The man, who is born into the world a lonely creature, is followed to the grave by the many whom love has made his own. The ideal man, in seeking identification with the Great All-Soul, is, in fact, striving to become something nobler than a mere personality.

It would perhaps be going too far to place any definite limit to the knowledge which man may

ultimately acquire. If a small space of two dimensions were endowed with intelligence and the capability of exploring the interior of a sphere, it might finally arrive at some idea of the shape of the sphere, and become convinced that space of three dimensions really existed.

But of this we may rest assured, the knowledge to be acquired by man is infinite, and can only be attained by an eternity of effort, and no man of finite knowledge is justified in saying or believing that he is the repository of final truth.

CHAPTER IV

THEOLOGY AND RELIGION

FROM the earliest times man has asked : Whence he came. It has always been held to be part of the function of theology to answer this question. All theologies claim supernatural origin ; their founders are credited with a divine or semi-divine nature, and the history of their lives has a background of the miraculous. Each devout adherent imagines that his faith, and his alone, rests upon an impregnable rock.

Now it would be superficial to assume that only one of several diverse creeds can contain elements which are of eternal truth. The human brain is quite incapable of forming anything like a complete conception of the Great Cause, which underlies all phenomena. It can only catch glimpses of it in its various phases. One mind fastens its attention on some particular aspect, and accentuates the prominence of that aspect until it is inclined to repudiate the possibility of the existence of any other aspect. Even a coin has two faces, and must be turned over, if

we wish to become acquainted with the design on both. There may be elements of truth in the most divergent of statements about the same subject, as is seen in the apparently conflicting testimony of an enemy and a friend about the character of some mutual acquaintance.

If the problems with which theology deals were as simple as the properties of a sphere, then we should probably find all theological conceptions, however remote the time or race in which they originated, to be identical. Sections of a sphere differ only in size ; they are all circles. But even such a simple body as a right cone can be cut so as to produce a variety of surfaces : those enclosed by a circle, parabola, ellipse and hyperbola. What would a mathematician think of the attainments of two disputants, who denied that a cone could produce any other section than the different one each had alone succeeded in obtaining !

Theological conceptions are simply human theories, and the sooner they are recognized as such, the better for the individual and for the race. To accept them as such does not deprive them of their validity or usefulness, nor does it in any way debar a man from accepting his own in preference to those of other people. To

regard theological conceptions as theories would be an enormous gain to the race. It would render their inevitable development and modification less fraught with mental anguish, and diminish persecution. It would provide stepping-stones to enable the doubter to pass safely from a worn-out, or incredible, creed to a higher, nobler and more sustaining faith. It would inculcate a tender reverence for the less mature beliefs of others, and place in our hands a powerful lever by means of which we might hope to raise our fellows to loftier and purer views.

R. L. Stevenson has very beautifully expressed a portion of these ideas in a story. A man leaves home in order to find the true religion. He sojourns in many lands, and in each is presented with the "true" religion, which takes the form of a pebble. Each land provides a pebble of different hue : red, yellow, green, blue, violet, etc. But alas ! all are dull ; without fire or lustre. Finally, realizing that old age is upon him, without his quest being rewarded, he turns his weary steps homewards. At his last stopping-place, he is told that an old man, living in a cave hard by, has the true religion, and to him he goes, but with little hope. The old man is reading at the time by the light of a candle ; but on hearing of his visitor's mission,

he blows out the candle, remarking : " We will not waste light, as we can talk as well without it." The result of the night's conversation was the presentation of a colourless stone. This the traveller placed in his bag with the others. Next day, on a smooth patch of ground, he emptied his bag, once more to view his collection. Imagine his amazement, when he found that all the stones shone like veritable jewels ! He looked for and found the white stone, and then removed it. And lo ! and behold ! the pebbles which remained became once again dull and lustreless. Only in the presence of the white stone did the others become gems of the purest ray serene. It is only when viewed by the white light of truth that the various religions are seen to be of divine origin and of eternal beauty.

When a child asks a question it is possible to give him only a proximate answer. His curiosity is satisfied for the time being, but the appetite for knowledge will, sooner or later, prompt another question based on the first answer. All men are, in this respect, children. A professor, after having given a very careful and lengthy answer to a question, which an intelligent student had ventured to put to him during a lecture, was observed to smile. On being asked why he did so he replied : He

was only thinking of the questions he would have asked anyone who had given him a similar reply.

“Whence does man come?” Perhaps the simplest answer to this question would be: The universe in the fullness of time engendered life, just as a cheese, if left long enough, will breed maggots. This answer ignores the origin of the cheese itself, and assumes the possibility of the spontaneous generation of life, all experiments to produce which have signally failed.

If I open a book, I am at once convinced that I am not dealing with any haphazard collection of letters. There is too much order and uniformity in the length of the lines and the intervals between the lines. When I begin to read it, I soon perceive that my mind is following an intelligible account of the experiences and thoughts of another mind. A book is one of the means by which one mind seeks to communicate with other minds.

Now when we study nature, we are struck by the very obvious unity and continuity of design with which it is pervaded. By no possibility could the facts observed be attributed to mere chance. The more we study the book of nature, the more intelligible every sentence in it becomes. A handful of letters thrown

on the table might, by pure accident, arrange themselves so as to form one or two short words, having no definite connection the one with the other ; but no one would expect to see an orderly statement of great and unexpected truths. The sciences are simply accounts of what man has succeeded in deciphering out of the book of nature. We must either believe this, or else, that man himself has the power to create the facts he discovers. Now an intelligible statement argues an intelligent mind. Hence we must regard nature as a book, written for man's recreation and benefit by a Mind which transcends human intelligence at least as much as the wonders unfolded transcend human imitation. Nor must we forget that our neighbours, and we ourselves, form important parts of the subject matter of this book. Hence the Mind, which made the rest of the universe, and ordained the laws by which it should be governed, also conceived of Man, and decided what should be his destiny.

Every man should form ideas of the Unseen Universe about and above him. But he would be wise to follow a little more closely the example of the man of science, who subjects his belief to constant criticism and alteration. It is a somewhat curious logic, which leads the propa-

gandist to ask men to subject their faiths to a scrutiny, which they themselves are unwilling to apply to their own. Destructive criticism is very fatal, if it is not supplemented by the substitution of purer creeds ; it is like depriving a cripple of his crutches, without first healing him of his lameness.

Readers, who cannot accept the existence of God as a provable proposition, are recommended to accept Him as a theory. The man of science does not refuse to be guided in his experiments and investigations by theoretical considerations, though he may be fully aware of their tentative and incomplete character. It is hardly common sense to demand a fullness and certainty in theological conceptions, which is unattainable in the lower sciences. A seed is better than nothing : if we plant and tend it, it will grow and yield its predestined flower.

To the writer it seems that the very essence of Faith is love for an ideal, independently of the ultimate triumph or defeat of that ideal ; we must be ready, like R. L. Stevenson's hero, to die with Odin, if necessary. To be virtuous for the sake of tangible rewards, here or hereafter, is to fall far short of the spirit which prompted a million British voluntarily to go to the Flemish trenches. A virtue, which can only

be maintained by the hope of heaven and the fear of hell, is not very exalting, and, possibly, not very reliable. The heaven of the Christian would be a place of unutterable boredom and stagnation. Progress, without obstacles to be removed, is a condition of things unthinkable to the human mind. If immortality is an acquisition of the faithful, then we may be sure that this will involve continuous and eternal moral growth. The very limitations of humanity are its glory. The gods themselves, were they not gods and could they not become gods, would with joy accept the lot of man; for it promises eternal progress, eternal increase in knowledge, eternal labour for others, eternal love, and eternal victory. If the gods are not themselves labouring without tiring, and loving without ceasing, then, to be happy, they must have discovered a means unknowable to the limited intellect of humanity. It is the childishness of man's conceptions which is so pitiable; stooping to rake among muck heaps is not likely to improve one's knowledge of astronomy. Man in his infantile gropings is apt to regard his limitations as curses, whereas they are the very crown of his glory.

A Creator must be held to be responsible for His creation. God must produce a world

worthy of Himself. It was not without reason that the author of Genesis wrote: "So God created man in His own image, in the image of God created He him; male and female created He them." And we are mentally and morally created in the image of that section of God which is known as our universe. Now this constitutes the most glorious fact of our existence. A God, endowed with the intelligence and might so fully revealed to us by study, cannot make mistakes. The Cosmos in which Man finds himself is perfectly adapted to satisfy his highest needs; the destiny promised to him is the most exalted of which he is capable of conceiving; he is so constituted that, if he takes the right view, he is left wondering how even the gods can have a more wonderful and promising career.

Our attitude towards the Unseen Powers, who created us and sustain us, should be very like that of a captain who has received orders. His duty is the punctual, skilful and sagacious attempt to carry out the orders. He must not, while in the conflict, waste time and dissipate energy by questioning the wisdom of the orders, or the character of those who gave them to him. It does not matter to him whether the orders came direct from the Higher Command, or some

subordinate general. They may, for all it should concern him, have come from a committee. Even the death of the officer who gave the order makes no difference in the duty of its fulfilment.

We can safely predicate two things about our Creator: A love for all that is good; and the power to reward and punish.

It is possible that this power to punish is only exercised in order to cause us to divert our energies into the right channels, and that it will in the end, and somewhere, finally accomplish this purpose for everyone. The motives of God must be at least as pure as those by which the best men are actuated, and the good of the victim is, with such, one of the objects of punishment. Nor can we doubt the power of the Creator finally to accomplish His purposes.

That the Creator does adequately reward virtue is also absolutely certain. It is not a question of reward in the future, though that is certain too, for all causes have effects which never end. The Creator's scheme does not necessitate the invention of a paradise in which to restore an equilibrium which has been disturbed in this world. Only a poor psychologist would be deceived by outward appearances of prosperity and success. A man's happiness is not to be estimated by his balance at his banker's,

nor by the number and variety of the dishes which are set before him. A man may voluntarily forego the satisfaction of the strongest physical desires he has in order the better to minister to those which are intellectual and ethical. Many a man, with every means of gratification at his disposal, denies himself all baneful indulgences, and, with moderation, gratifies those which are legitimate. He knows that the richer, deeper and more lasting joys of intellectual and moral conquests cannot be purchased without a price.

Now righteousness is rewarded to the very limit of possible expectation. If a man's sole desire be to obey his conscience, he will live to realize that God has given to him everything he could possibly long for ; that in every circumstance under which he lives there is not a single element, save of his own wilful and continual acceptance, which does not assist him in his efforts. That is to say, the man has no wishes that are not realized. He finds himself unable to conceive of circumstances more congenial. He does not wish to be handsomer, stronger or healthier than he is ; he would not be cleverer or richer ; he is satisfied with the house within which he lives, and the climate he has to endure ; he makes the most of such friends as he has ; he sees no deprivation even in exile. Nor is

this contentment one of stagnation. Each day he rises from his couch with renewed aspirations after greater and grander opportunities. He would welcome increased strength and health ; appreciate new friends ; be glad of greater wealth ; and rejoice in return to wife and family. But in the meantime he is able to find in his environment all and every means to provide perfect and complete satisfaction to aspirations which he has learnt to be of incomparable grandeur and nobility. His daily concern is to keep in bounds the demands of his animal nature, and to fulfil faithfully all his obligations. There are always temptations, always difficulties, always the means of progress ; and always victories to be won. It is thus that each day a man may win his right to live and to exult in life.

No man can live for fifty or sixty years, with even halting adherence to his conscience, without finding that God has justified Himself. God's will receives joyful acceptance, because the man has learnt ten thousand times that his own is untrustworthy, and that its fulfilment would damage, and not benefit him. He knows that burdens will be removed before they become too heavy for his frail shoulders, and he sees in death itself no terror ; for it is only

the end of a chapter, and often a welcome ending.

Only from this point of view is faith in Providence justified. It has been said that nature does not care for the individual as such, but only for those interests of his which are bound up in the interests of his species. So in the same way it would seem that Providence does not care one whit about our physical life, excepting only in so far as it furnishes means for our spiritual growth. If we expect Providence to do anything more we shall be disappointed. But just as our own material welfare is mainly consistent with that of our offspring, so our physical welfare rarely militates against that of our spiritual. The philosopher need not face life with a soured visage. There is plenty of fruit, which falls into our laps, and which may be eaten and enjoyed, without struggling and scrambling with the greedy mob, who must fain satisfy themselves with that which has been bruised by trampling.

The Creator has made no mistake. He works without tiring and loves without ceasing. Let us learn to follow His example, and we shall be taught the reason of our existence.

The plot of a story is only slowly unravelled, and we must not expect to realize how fully

Providence has been justified in His dealings with us, until we have sufficiently developed. Towards the end of life, however, if we have been working with, and not against Providence, if our main concern has been for spiritual growth, we shall understand that past events have furnished us with the material necessary for the exercise and development of spiritual characteristics. All the apparently disastrous occurrences, the bitter disappointments, the galling insults, the heart-breaking betrayals will be perceived to have been absolutely necessary. We need not pause to ask whether Providence watches over each one of us individually, and, with more than a father's care and foresight, ordains what shall befall us; or whether He has implanted in Nature seed that yield this fruit. If to God there be no past, present or future, the two operations are identical, and in either case, so far as we are concerned, they are the same. As the last chapter of the book of life is being penned there will be nothing in it we regret, save much of what we ourselves have written. Were it not for the parasite, which threatens the life of the oyster, we should have no pearls. We do not know whether the gods, having twisted ether into atoms, left them to take care of themselves, or whether these atoms

are still in need of a constant supply of energy. But we may rest well assured that the Power which could make the universe would not be incapable of watching over the destiny of a few millions of human beings. That in practice He does so every good man knows to be true.

When the twilight of life begins to descend, and we sit in our arm-chairs, resting after the labours of the day, we shall lift up our hearts in praise to the God who allowed us to suffer disappointment, grief and betrayal. No lover regrets the difficulties he surmounted, and the dangers he encountered, when the wedding bells are clamorously, joyously ringing. It is not until the hand of Death adds the word "Finis" to the last chapter in the Book, that the full meaning and significance of past events can be perfectly discerned. It is then that we shall know whether our existence here has been a failure or a success, and to what extent it has been a failure or a success. It is then that we shall exonerate God from all blame, or sing a deathless eulogy in His praise. Death transfers our wealth, shatters our earthly power, severs us from our friends, and renders our knowledge and acquirements useless in a strange environment ; but in a spiritual world all spiritual gifts will still be available for service. "Lay not up

for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also."

We have then very solid grounds for attributing the universe to the work of an All-wise, All-powerful and beneficent Creator. But if all men have a common origin, can it be doubted that they are associated in the Mind of the Creator ? We find them associated for mutual assistance ; that they benefit by mutual instruction ; and that they owe their greatest sources of happiness the one to the other. It will be the object of this book to show that men are related pretty much as the different parts of the human body are related to one another. That man at present labours under rather an opposite impression does not in any way alter the fact. A baby, at one stage, is ignorant of the fact that his toe is a part of his own anatomy, but constant experience teaches him that he hurts himself when he bites his own toe. So man learns that, when he attempts to damage his neighbour, he inflicts much greater damage on himself, and that when he seeks to benefit

him, he reaps a harvest which more than compensates him for his outlay. That our neighbours are really an extension of ourselves is proved by the conscience. *The possession of a conscience,** which, within the confines of a man's mental and moral limitations, is always on the side of righteousness, *is the profoundest fact with which we are acquainted.* The conscience is a proof of identity of origin ; of community of interests : it is the great spiritual nerve, which shows that the relation between a man and his neighbour is more intimate than we can at present imagine.

* One does not impair the validity of the conscience by proving that it is a faculty which man has acquired as the result of experience. For experience is due to correspondence with our environment, i.e. with that part of God with which He permits us to become acquainted. Moreover, we must never forget the existence of biotic energy, that form of energy which is contained in the acorn, and which determines that it shall produce an oak tree. We have not solved the mystery of the acorn when we have succeeded in tracing its development into the full-grown tree. God knew from the beginning that the creature which He had destined to become Man would in the fullness of time evolve a conscience. The conscience is as much a Divine gift as the rational faculties, and we must perforce use both, even if they sometimes lead us astray.

CHAPTER V

THE BENEFICENCE OF PROVIDENCE

MAN has certain physical needs, which must be satisfied if he himself is to be able to continue his existence on the earth and to propagate his species.

Now it must be admitted that, even in civilized communities, a very considerable number are permitted to appropriate only the minimum required to accomplish these ends. Society, as at present constituted, gives to the labouring classes a share only just sufficient to allow them to breed another generation of virtual serfs. This is, quite obviously, owing to the greed and shortsightedness of the classes above them. For we have it on record that a nation, which boasts that it is foremost in philanthropical legislation, grudgingly devoted in 1908 a pittance to its worn-out workers amounting annually to £10,000,000 sterling, while the same nation, at the time this is being written (Dec. 4th, 1916), is able to afford £5,000,000 a day for the prosecution of war.

It is always possible that, in any given area, unpropitious climatic conditions may reduce a population to starvation ; but so speedy are the means of communication that the deficiency could be quickly supplied, and so great is the wealth of the world that this could be done with but a fractional surrender of its enormous accumulations.

It has been advanced that there is danger of the race multiplying beyond the means of providing sustenance for its offspring. This is an impious fallacy. It ignores the fact that, in some way, the development of the higher faculties tends to restrict the size of families ; and those who advance this view appear to be totally ignorant of certain elementary scientific facts. A student is not allowed to advance far in his knowledge of chemistry before he is taught that there exists a definite relationship between animal and plant life ; that the animal, in the very act of breathing, gives to the plant the source of its food. If we live on plants, the plants, just as truly, may be said to live on us. One babe more, and there is just as much extra plant food provided as will enable the plants to feed that babe. The sun showers on the earth an incredible amount of energy, of which we utilize but a minute fraction. It is the ignorance

and selfishness of man that makes poverty possible. Waste we meet on every hand. The charcoal burners and coke producers of backward China, who do not collect any of the volatile products, are but typical of the profligate propensities of the rest of the human race. What becomes of 90 per cent of the energy inherent in the coal we consume in our engines? What becomes of the sewerage of our great cities? Does it go back, as it should, to the land? Why do we convert land suitable for the growth of grain into pasture fields? Cannot we be satisfied for our meat diet on fish, fowls, geese, ducks and pigs, whose food should cost us nothing, since they are scavengers and moreover serve the useful purpose of devouring what is injurious to our healths? Would we suffer in health, or would our energy be diminished, or our days shortened were we to do so? Why cannot we make vegetable fats replace much of the butter we eat? A Chinese coolie can perform hard manual labour on a diet of rice, cabbage, salt and a fermented vegetable fat, and he feasts if a small amount of pig flesh is added to the menu.

Again, what may we not expect, in the not distant future, from the science of agriculture, which is hardly more than one hundred years

old ? It was not until 1819 that Shirreff Maund improved wheat by crossing ; and cannot we now grow peas from ashes, by the scattering of small colonies of nitrogen-accumulating plants ? Let but man be industrious, and use the materials and brains with which a beneficent Nature has endowed him, and he need have no fear that any deserving child of his shall want food for himself and family. It is not Nature that is stingy, but man that is lazy, selfish and stupid. Nature is beneficent beyond the bounds of imagination. She pours out her gifts with a lavish and unstinting hand. To accuse Her is to condemn ourselves. To be pessimistic about the future is impious. Less to-day than ever is there any reason why the ill-clad and ill-fed should perish for want and shelter at the doors of the rich.

The land and what grows on it, or is found beneath it, are the sources of wealth, rather than wealth itself, which is what man really desires. Wealth, by itself, has no value whatever to the individual who possesses it. All that the earth contains would be worthless to a corpse. Satisfaction involves two things : an appetite and the means to gratify it. If a man's appetites are all wholesome, and he is daily provided with the means of satisfying these appetites, then it

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is difficult to perceive how his lot could possibly be improved, except by the creation of new and higher forms of desire. It would seem that man has failed to appreciate this elementary fact ; he but too often loses the appetite owing to the manner in which he attempts to enrich himself. We have to avoid, on the one hand, loss of appetite, and, on the other, the development of unwholesome desires. We cannot all be kings and generals, and only one person can be the richest man on earth. (Does any wise man wish to be one of the three ?) But it should be possible for the poorest man on earth to obtain as complete a satisfaction of every wholesome desire as though he were a Croesus. Unless the majority of mankind can be made content with what can be shared by others, then it is certain that the race will be unhappy, and merit its unhappiness.

Our contention is that the sources of wealth are practically inexhaustible, and that, if they are intelligently utilized and the products wisely distributed, there is sufficient to enable every man to satisfy his wholesome cravings ; but that, from the very nature of things, men cannot be equal and that only one man can be first. Certain forms of ambition are doomed to disappointment, and the man who cherishes am-

bitious schemes, far beyond his power of realization, is a fool.

Our ship would be much more seaworthy if we threw overboard unwholesome and impossible desires. Bunyan's description of the Man with the Muck Rake will for ever remain true of some men. They demean themselves to gather baubles, which are often noxious, and generally unsubstantial and ephemeral, while they might exalt themselves reaching after imperishable treasures, which will still exist to bless them in the life after death. How can a maturity spent in self-indulgence compensate one for a childless old age, or a coronet for the loss of a true woman's love? Cannot we learn to distinguish between the base and the noble, and reject a recompense which is paid in a degraded currency?

Now there can be little doubt that the wealth produced is neither wisely nor justly distributed. Under present social conditions it is possible, and alas! actually happens, that some individuals consume a great amount of wealth, without producing any at all in return. Many are allowed to want and to remain in a position in many ways inferior to that of slavery (for a wise slave-owner has some regard for the health of his slaves), and others again, for the same services, receive very different rewards.

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It is the duty of the wise man to attempt to get society to make a more equitable and humane division of the wealth acquired, and it is the duty of the virtuous man to see to it that he himself acts as a steward, which is what he really is, of the wealth that falls to him.

But though the individual is acting wisely and virtuously in doing his share to benefit the race, he must expect to achieve but a unit's effect. No man should neglect to vote at an election because his vote is only one out of many thousands ; and no man should grieve overmuch if his vote does not happen to decide the election. It is an axiom in mechanics that every force, acting on a body, produces exactly the same effect as if it alone acted on that body. Our adhesion to a cause is as valuable in diminishing defeat as another man's is in increasing the victory. Individual responsibility is not affected by results. Fatalism is as pernicious as a practical doctrine as it is absurd from a theoretical point of view. For the mere fact that we foresee a result does not bring that result to pass. One may predict that a neighbour will be reduced to want, without in any way being the cause of that neighbour's extravagance. To an Omniscent Being there is no past, present or future. He cannot be said to fore-ordain an action

because He foresees it. The whole secret of wisdom seems to be the recognition of individual responsibility, with, at the same time, a clear comprehension of the relative insignificance of an individual's action. We must in all affairs act as men do in war and politics : consider mere numbers as the controlling element. No man should despise his influence because he is only a common soldier, or has only a single vote.

The wise man must not chafe because people do not act as he thinks they ought. Apart from his slight personal power to alter their decisions, he must take them as they are, and not as he thinks they should be.

We are concerned here rather with the manner in which society distributes wealth than with an abstract discussion of the ethics of that distribution. It may be taken for granted that society has only its own welfare at heart when it doles out wealth. We must not assume that society is always wise, still less must we assume that we know better than society what her interests really are. The individual himself should learn to know in what direction his own efforts should be diverted ; unfortunately he generally gives but little attention to this, and asks rather in what direction the world thinks his interests lie. Hence the worship and pursuit

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of wealth, position and power, and the totally false value given to these acquisitions.

When we come to examine the mode in which society distributes the greater rewards, we are struck by two facts : first that society is fickle, because her needs vary ; and secondly that some services never receive much reward. The needs of society vary. In war she wants the great organizer and the successful general ; in peace, the merchant, manufacturer and inventor amass fortunes, and the novelist, playwright, singer and stage-buffoon receive princely salaries. Men of other occupations are more moderately remunerated ; the church, the law, the medical and scholastic professions are all honoured, and are recompensed more or less adequately. The position of the skilled and common workman is doubtful. The poet and prophet must look for but scanty recognition, and with good reason, for theirs is a somewhat disinterested labour, and to reward it too highly would be to ruin its usefulness by tempting men of lower grade to perform such vital functions.

Men must not quarrel with society because she will not give them a larger share of the communal wealth. No man knows the exact value of his own services : it may vary in different places and at different times. One man has at

one time received the pay of a skilled artisan of the common type, and at another, for the same services, has lived like a lord on one-fourth of his salary.

The normal man, who is industrious, sober and thrifty, is to be accounted exceptionally unlucky if he cannot earn enough to provide himself and those dependent on him with sufficient food, clothing and shelter to secure a fairly comfortable existence. Now this is a great deal, for it leaves him deprived of almost all just grounds for complaint against a condition of things which has given others so much more than it has given him.

Nature Herself has placed a very definite limit to the physical gratifications which a man can secure. The rich man cannot consume, with due regard to comfort and health, a greater quantity of food than his poor neighbour. All he can do is to provide more delicate, rare and tasty viands; and it is much to be doubted whether he really gains in doing so, for we cannot often assume that the appetite he brings to his feast is at all equal to that with which his poor neighbour sits down to his simple fare. The rich man's body is not more effectually protected from cold by costly furs than the poor man's by coarse wool. The view from his mansion is not

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one whit fairer than that from his neighbour's cottage, and the air breathed by both is the same. On the whole, Nature grants to all men, poor and rich alike, the same capital available for physical enjoyment, or, at least, for such physical enjoyments as man possesses in common with the brute creation. From a purely physical and animal point of view, then, there is nothing to choose between the lot of the members of the various social grades. *Æsthetic* pleasures, which culture opens out to a man, are by no means confined to the wealthy. Many rich men lack such pleasures and many poor men possess them. As a matter of everyday experience many a man, who has practically unlimited means of satisfying the cravings of his animal nature, envies the working man his appetite. From a purely animal point of view, many a woman would prefer the embraces of the lackey to those of his lord. Wealth, while perhaps increasing the quality of the wine, waters it down, until the small-beer of the working man becomes a more intoxicating beverage. It is only by the exercise of great moderation and self-restraint that the rich man can hope to get even a poor man's share of physical enjoyment out of life.

It is, however, to be sorrowfully admitted

that a fraction, a large and very regrettable fraction, of humanity is born into the world with a diminished capacity for physical enjoyment and a predisposition to pain. This is the result of sin, i.e. a disobedience of the known laws of Nature. Were sin banished from the earth for three generations there would not be an unsound babe born into the world. Sin is, probably, entirely the cause of all ugliness, weakness and disease. Sin is the canker which pollutes all the sources of physical joy. Man has no right to accuse Nature of producing the nameless horrors that are begotten by a defiance of Her commands. It is the good and virtuous man, who least appraises physical enjoyments, and is the readiest to forego them, who derives the greatest blessings from them.

So carefully does Nature distribute Her gifts that it is hard to conceive of the man, who fairly faces the question, wishing to change his lot. That he so often does so is mainly due to the fact that he fails to perceive what sacrifices the change would involve, and what burdens and duties his new career would entail. An old man would, perhaps, fain be young again, but he does not wish to give up his wife, his children and the position he has acquired. The exile would like to go home, but not to see those

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dependent on him lowered in the social scale by the loss of the salary which he can earn only in exile. A man may wish to wed again, but foresees the misery of yoking age with youth. The cares and burdens of office weigh heavily on another, but he dare not cease to perform functions for which his whole life has trained and fitted him. A man may hate the drudgery of writing, but dreads that another should not benefit by his experience. We cannot, with profit, change our burdens for those of another. We have been inured to ours ; another's might overwhelm us. The wise man would consign a wishing-cap to the flames. The only wise wish a man can exercise is that he may grow better.

At the best, a change of position can only bring new opportunities, and we should do well, before fretting that we cannot change our positions, were we to consider what we are doing with our present opportunities. For to make the most of what opportunities we have is the surest way of advancing to positions of fuller and grander opportunity.

It is not in being that we derive the greatest satisfaction, but in becoming ; the rewards of victory are tame compared with the glory of winning it ; climbing a mountain is more exhilarating than resting on its top ; the en-

thrilling intoxication of passion is to be found in the effort to obtain satisfaction ; achievement is followed by exhaustion.

Thus progress towards success involves 'a greater joy than its accomplishment ; and it is more enduring, for after a brief spell of rest we must again push on if we are to continue to be contented. There is no profounder truth than that which tells us that we must each day earn our right to live and exult in life. Only the weak may rest, and they are called upon to show patience and fortitude.

Now it is just this capacity for progression that is the common heritage of all except the very aged. There is no greater fallacy than that which prompts a man to say : " I never had a chance." Has he ever thought how many chances he has missed ! What father will not make sacrifices to further the future of a promising son ? What teacher will not see to it that the gifted student is encouraged in his efforts, and shown by what means he may hope to profit by his abilities ? When masters must diminish their staffs, whom do they keep but the most skilful and the most reliable ? What business man does not watch his clerks, and send the enterprising one to open out new ventures ? Those who play cards in office hours,

or carry novels with them, or smell of drink are indeed overlooked. It is such as these who complain that they never had a chance. Good men in all positions of life know when they have good subordinates, and these are sure to profit and advance. The important thing is the progress, not the speed with which it proceeds, nor even the altitude to which it is destined to sweep one. Some of the feelings prompted by too rapid and too easy a rise in the social scale are not to be described as virtues. Pride and arrogance are not sources of happiness.

It would be wholesome discipline if we more frequently paused when giving expression to some wish, and reflected whether its fulfilment would really benefit us. To how many men and their families would the sudden accession of great wealth be a calamity and not a blessing? How many of us could be trusted with great power without either abusing it or miserably failing rightly to utilize it? How many men have been ruined by the possession of a handsome body, or the gift of song? Could we all be trusted with fame? Are not many of us better off single than married, in exile than at the homestead? The Will-o'-the-wisp tempts us to follow into the treacherous bog. We should all treasure desires, but not the desire to have food, raiment

and housing more than we and those dependent on us need. At all events, we ought not to attempt to emulate the gambler or the thief in obtaining these things. We should all honour the respect of worthy men, but should learn to despise the feigned homage paid to the wealth, position and power of the owner rather than to the owner himself. Would that some proud and lordly men could look into the hearts of their valets, retainers and associates and see what respect they would get were they to be robbed of their possessions !

But for sin, all men would be in possession of the essential requirements for a happy, useful and prosperous career. Even as it is, the vast majority of humanity have food, clothing and shelter sufficient, and the opportunity to advance. If we are idle, thriftless or vicious we merit failure ; if we set up false values, and barter our capital for these, we shall be miserable and disillusioned. The wine which the gods have poured into our cups is very precious, let us take care that we do not add poison to it. The heart, which is the source of all unalloyed bliss, should never grow old. Perpetual youth may accompany us to our graves, if we do not abuse our physical powers when we are young, and allow corroding selfishness to rob us of love for

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little children, and the flowers of the field, and the birds of the air. The eyes may become dimmed and the ears dulled with age, but the soul may then see its fairest visions, and hear its divinest songs.

CHAPTER VI

FALLACIES OF SOME SOCIOLOGISTS

THE writer is almost entirely ignorant of sociology as a science, but his attention has lately been called to the fact that "Society" is placed above "Man" in the list of the synthetic creations of Nature. Now it would seem to the uninitiated, to those who have only common sense to guide them, that society is a creation merely in the sense that we speak of the work of a man of genius as a "creation." When we talk of society as an organism, and regard it as thinking and feeling, we are using these terms in a metaphorical sense. Strictly speaking, society is an institution, the existence of which is justified on the sole ground that it is useful to the individuals for whom it was constructed. It is no more an organism than an Atlantic liner; it is as much a machine as a Nasmyth hammer. Society then is not a product of Nature; it is one of the achievements of man. And hence when we consider the welfare of society as one of the great objects of our activities, we are really

thinking about the welfare of the individuals of which society is composed. The term "society" is used as a convenient abbreviation, much as mathematicians use the sign, \int , for "the sum of." It is really important to bear this distinction in mind, or we are likely to make a god of society. Society is an inanimate institution doomed to perish when life ceases to be possible on this globe. If we set up society as a tangible entity, endowed with life, and the attributes of the higher organisms, sensation and thought, then we are liable to commit foolish, and possibly criminal, acts on its behalf. We may even see two rival societies engaged in mutual destruction totally regardless of the prosperity, happiness and life of the individuals, for whose maintenance these societies were instituted.

The fact that the sociologist has placed "society" at the head of the synthetic creations of Nature is, however, highly significant. It shows that man is unconsciously feeling out towards a real relationship that exists between himself and his neighbours. There is but one God, and that God is not society; but we are not without evidence that our Creator has established an organic connection between ourselves and our neighbours; not, let it be re-

marked, an organic connection between ourselves and any of the rival societies which are at this moment engaged in devouring one another. The social institutions of China are, in many respects, quite alien to the writer, but he has no difficulty whatever in recognizing every Chinaman, with whom he comes into contact, as being his neighbour.

The individual may be immortal, no institution he erects can be, and hence in devoting ourselves to the services of "society" we must never lose sight of the purposes for which society was instituted. As long as the study of sociology assists us in the quicker and more complete realization of the object we should have in view—the production of a worthier and nobler race—so long is it one of the most useful of the sciences; but the moment it forgets the individual, and regards society as an organism superior to man himself, it is dangerous. The difficulty is this: there is only one human race; there are many societies. These societies, being regarded as organisms, seek their own aggrandizement at the expense of neighbouring societies, and this they do regardless of the welfare of their own units. Each of these societies has, according to the princes and statesmen who rule it, certain "interests," which cannot be regarded

as the interests of its components, and which other societies regard as inimical to the wider interests of the world at large. At this present moment these rival societies are engaged in a "life and death" struggle, which unfortunately not only involves the fate of the institutions themselves, but of the individuals who compose them. It passes the wit of man to see what the individuals stand to gain by this struggle. It is surely time that rival societies sought some other means of proving which is the worthier to survive than an appeal to force. Patriotism has been made a cult, and has become the most destructive of all forms of idolatry which the world has ever seen. The slaughtered hecatombs before its altars probably outnumber all that have ever been sacrificed in the name of religion and superstition. The devotees of modern civilization are the deepest-dyed heathens the sky has ever frowned upon.

A quotation will serve to show how highly intellectual men may be led astray by a false doctrine: "As a factor in human achievement this super-preservative social force, 'the love of money,' has no rival, and still remains the mainspring of economical and industrial activity. If to the moralist it is 'the root of all evil,' to the sociologist, studying the causes of social

development, it is the root of all good there is in material civilization." If this statement is true, and the authority is a high one, then all we can say is that material civilization has been purchased from the Devil, who will, as always, rob his victim of the very reward for which he sold his soul. The use to which men are at this very moment devoting all the accumulated resources of material civilization is sufficient proof of the spiritual corruptness engendered by the godlessness with which wealth has been pursued. We know the nature of the tree by the fruit it has borne. Material civilization, without the *pari passu* cultivation of righteousness, stands condemned. The world is a long way from the time when parsons shall vacate the pulpits in favour of professors of sociology. The intellect, unaided by the conscience, is a hopeless guide.

Let us once and for all have done with empirical and utilitarian standards of conduct; let us place the intellect in its proper position as the servant of the conscience. Science is, or should be, man's slave, not his master. We will not allow the biologist to inaugurate "eugenic" legislation, which shall cause our brides to be chosen for us, or forsooth refuse to allow us to mate; but we will listen to all

these biologists may have to say. It has been observed by Chesterton that we do not trust our judges and lawyers in really important matters, but leave them to the decision of a jury of twelve men of common sense and good repute. Experts are the worst of all possible masters, though they are valuable and necessary servants. The world would make much better progress if it listened to Jesus before it entered the workshop, the store, the lecture room or the senators' chamber. We have not yet outgrown The Golden Rule, which forbids the unjust appropriation of what belongs to our neighbours. The meshes of the law are very wide, and it is comparatively easy to commit a virtual theft with impunity ; and every man who profits by a purposely misleading prospectus, or barter away municipal rights, is as guilty as his prototype, the common house-breaker. The love of money, if not indeed the root of all evil, is the root of much evil. Material progress need not depend on the love of money ; it is encouraged by thrift, which is a virtue. The basis of a great fortune, in England at least, is generally due to enterprise and foresight during early manhood, which is followed by long years of thrift. The majority of great fortunes are left by old men. It happens thus : A man at forty-

five has amassed a fortune, say of £100,000, yielding in his business a yearly income of £10,000, while his expenditure is only £5,000. After middle life, his habits having become settled, he is not likely to increase his yearly outlay, and we may suppose that he invests the surplus, not required in his business, at 5 per cent; this with compound interest would in thirty years, at which time we may suppose the man to die, bring up his total capital to over £400,000. On inquiry, we should probably come to the conclusion that the motive which led to this accumulation was not love of money at all, but a desire to provide handsomely for his younger sons and daughters.

Let us take another example from the same book as that quoted on page 53: "Deception may almost be called the foundation of business . . . taking human character as it is, it is frankly avowed by business men themselves that no business could succeed for a single year if it were to attempt single-handed and alone . . . to discard it altogether." Now it may, with absolute certainty, be stated that the authors of the book in question must have been singularly unfortunate in the business men with whom they were acquainted. Could not many of my readers point out business men whose

whole fortunes were due to the confidence their customers had in their honesty and the faith they had in their judgment? It is quite true that there exists a great deal of deception, not only in business but in politics, in the newspapers, in the professions and in religious matters; but deception defeats its own purpose. Self-interest alone warns a man not to deal twice with the man who has deceived him once. The greatest business of all, banking, would be completely ruined but for the absolute confidence reposed in its institutions. The authors quoted above go on to say: "We might take up the legal and the medical professions and we would find the same fact—systematic deception." As well might a physician, on returning from the hospital, declare: "All men are diseased." A text-book on sociology should not be one concerned only with social pathology, still less should it attribute social progress to war, exploitation, deception and other social vices, which threaten, like malignant cankers, to destroy civilization.

There is only one safe rule to conduct: To do one's best to satisfy the legitimate desires of one's neighbours. The moment you seek to deprive your neighbours of the things they desire they become arrayed as one vast army

against you, and they will take their revenge. They may be slow in acting ; society possesses considerable inertia, but once let this inertia be overcome and it will carry all before it. The proudest, the most ancient, and the strongest potentates fall with the most amazing suddenness and completeness. Wealth and position are only permanently secure as long as those who possess them use them for the fulfilment of some function useful to society. Society is, in this respect, sound at heart, and it is carefully watching its crowned heads, its governing classes, its multi-millionaires, its slave-driving manufacturers, its deception-loving merchants, and its greedy combines, and it will deal with each as it deserves in due season. Exploiting classes may succeed in deceiving an ignorant mob, they cannot do so when all men are educated. In all lands democracies are being enthroned, and vested interests must learn to bow before them.

It is probable that only the poet and the prophet have any real knowledge of the principles underlying social evolution. One must not let oneself be deceived by the fact that a particular teacher claims to be a man of science, although he uses a terminology which the ordinary educated man cannot understand without reference to his dictionary. Every science, in its infancy,

abounds in fallacies. This, however, does not influence the average man, who continues to let common sense be the guide of his actions. Both truth and error are relative terms. If the chemist was wrong in stating that a material thing escaped from a body when it burns, he would not have been wrong in assuming that something, and a very important thing, energy, had suffered degradation in the process of combustion.

Sociologists appear to think that society has been evolved by conquest, the institution of slavery, the establishment of caste and the exploitation of the masses. Now there can be no doubt that these phenomena are associated with the evolution of society ; but to assume that they are therefore the cause is unscientific. Heat is invariably liberated whenever combustion takes place, but it is not the cause of combustion. That is due to what is called chemical affinity. In fact science shows that no change can take place without the dissipation of energy as diffused heat. All that the sociologists can claim to have established is that changes, which tend to uplift the human race, are invariably accompanied by activities, which the moralist asserts are anti-social.

The sociologist apparently forgets that the

actual direction along which a society is proceeding represents the resultant of many forces. What he takes to be the cause of evolution is only one of its components, and often a harmful component. He admits that the progress is of a zigzag character. He states, and quite correctly, that when races stop struggling they stop progressing, and then quite incorrectly proceeds to assume that the struggle must be one against the other, as if there were nothing else to struggle against : ignorance, vice, injustice, disease, etc. To the sociologist "war has been the chief and leading condition of human progress," but even while saying so he is bound to attribute success in war to the power to devise superior weapons and to greater strategic abilities. Now these existed prior to the war ; they were not the outcome of a successful war, but the cause of its being successful. How then can the sociologist state that war is the cause of human progress, when at best it is only the test of that progress !

The zigzag character of human progress is such that after each turn its new direction is less inclined to that which we may suppose to be the one along which civilization will finally proceed. Now the writer's contention is, that the component, which alone aids true progress,

is that approved by conscience, and that conquest, slavery and exploitation are those components which cause deflection; they are the causes of the zigzag character of evolution, but so far from being the cause of evolution they are detrimental to it. Love of money is not the cause of material progress, it is probably one of its greatest hindrances. It may, and probably does, cause diversion into dangerous and destructive channels.

Again, if some sociologists are rightly interpreted, and they have only themselves to blame if they are not, the governing principles which have enabled man to rise are essentially predatory. If this is so, one is at a loss to understand why Friday did not club his master Robinson to death, while the latter was asleep. Admitting that Defoe's story is a romance, no one appears to have called the psychology of the relationship between Friday and Crusoe into question. This relationship is well worth studying, for it is the only profitable kind of relationship which can exist between inferior and superior. They lived for mutual benefit, and if most of the drudgery fell to Friday, he must have felt that he fully shared in the rewards, which were only possible when the labours of the two partners were thus divided. The actions

of men are dictated by their interests, but it is never in the interest of an individual, society or race to exterminate its benefactor; it is exceedingly rare for an individual to do so, and society only exterminates those of its benefactors whose activities are misunderstood, and seem to them inimical to their welfare. It is almost inconceivable that a nation without "interests," wholly bent on fulfilling functions of benefit not only to itself, but to the world at large, could ever become the victim of a predatory race. Even a savage would not molest the man who made him the most efficient weapons, the best clothes and the most convenient of shelters. To rob him would be considered by the rest of the clan as sacrilege, and to destroy him would be an undreamt-of act of folly and wickedness. It is not the prosperity of a nation, it is not its wealth, nor is it its intellectual supremacy, which causes a neighbouring nation to make war against it, to invade its lands, to appropriate a portion of its wealth and annex its territory, but the clashing of interests. It is some form of selfishness in one race which arouses the evil passions of another. For races, like individuals, may derive such an amount of mutual benefit that to make war would be too obviously suicidal. We shall never

get a true science of sociology until we learn to attribute progress to other things than war and the predatory instincts of humanity ; until we learn that these things, not only in the present, but also in the past, are anti-social, and so far from promoting progress have actually succeeded in diverting it. If one admits that the Manchus were a predatory race, the writer does not believe that there is a single Manchu of education who would affirm that civilization gained anything by their conquest of China, while it is acknowledged on all hands that a parasitical existence of less than three centuries completely undermined the virility the race once possessed. A more careful and deeper study of Chinese civilization is necessary for the completer education of sociologists, and, one might venture to hope, would lead to the modification and rectification of some of their views. One is absolutely at a loss to understand how they would explain the comparative happiness, real contentment and law-abiding character of the great toiling class, who exist on rice, bean curd, cabbage and salt, who feast if a little pig meat is added to the diet, who go about clothed in rags, and live in mud-huts and bamboo sheds, and whose greatest source of pleasure, outside that of family life, seems to be a chat with a neigh-

hour over a cup of tea. It would perhaps convince them that if happiness is one of the great objects, it is to a great extent, at least, independent of material progress, and it might possibly suggest that morality has after all something to do with the well-being of a race. We all want to raise the labourer from the position of a beast of burden to that of master of a machine, but we do not want this to be done at the expense of moral characteristics, which have preserved the Chinese race from the time of the Chaldeans, and may yet preserve it until grass grows over the streets of the metropolises of Europe. A nation which listens to Confucius is better than those which will not hearken to Jesus. If you tolerate war, continue to love money, keep on cultivating predatory habits, and seek only utilitarian objects you will be hastening and rendering inevitable that time when History shall write over your tombs: MENE, MENE, TEKEL, UPHARSIN.

CHAPTER VII

THE SCIENTIFIC METHOD APPLIED TO CONDUCT

ISOLATED facts of great value to the human race may be accumulated before the discovery of the principles which underlie them, but progress is slow and uncertain until investigations are undertaken in a purely impersonal spirit, and results are accepted which are at variance with preconceived, and often prejudiced, conceptions.

Now the more the subject-matter upon which we wish to be enlightened is removed from the mathematical sciences, and the more our feelings, emotions and personal interests are involved in it, then the greater is the danger of us allowing ourselves to be guided by false principles, and the more difficult it is for us to pursue our investigations in a calm, unprejudiced and scientific manner. And yet it cannot be too clearly stated that until we set personal desires entirely on one side, we shall probably blunder along any path but the right one. As we have seen, there is much in modern text-books on sociology which seems worthy of the Dark Ages, in which

Astrology and Alchemy flourished. All kinds of plausible but dangerous and pernicious doctrines are advocated as to the goal of right action. And the fallacies prevalent in some books on Ethics and Sociology are but the reflection of beliefs professed by many a man, and embodied in many popular proverbs.

If a man does not want a rational basis for his conduct, let him go to church and listen to his priest. In religion he will get sound advice, and may find salvation. In fact no guide is at all reliable whose counsel runs counter to the simple but profound wisdom a child learns from the lips of a true mother. Reason can only be rightly used in buttressing and strengthening one's faith in those well-tried moral truths which have successfully stood the test of many epochs. National progress is not secured alone by increase of power over the material forces of Nature. That nation is doomed which has lax notions of morality and of the sanctity of marriage.

Now the reader will be asked to look at the question of conduct from a point of view which the writer believes to be new. An attempt will be made to show how the investigation may be conducted according to the scientific method. A theory will be advanced which is in strict accordance with the conception that all men

are associated as integrant parts of a special creation, a theory which may be used to solve all problems connected with conduct, and which foreshadows the nature of existence after death.

Existence apart from an environment is unthinkable. A man must turn to his environment for the satisfaction of every want. The problem which presents itself to the individual is: how can he make his environment minister to his desires ?

It might at first sight appear that the proper way for a man to attempt to solve this problem would be to begin by making a catalogue of his desires, and then to proceed to classify, co-ordinate and harmonize them. Afterwards he might, at his leisure, proceed to extract from his environment the means of satisfying these cravings. This would seem to be the plan which most men adopt, more or less completely, more or less thoroughly.

If we do this, we introduce at once the personal element ; we begin with the desires, emotions, affections and aversions of the subject we wish to instruct. Now this is to adopt an entirely unscientific manner. The chemist who wishes to make a new compound does not ask the elements how they would like to be united ; nor does the cattle-breeder consult his cattle when

he wishes to improve his stock. The man who wishes to discover what relation he ought to adopt towards his neighbours must learn to look at the question from a purely impersonal point of view. He must rise out of his own narrow confines, and look at the question as an impartial observer might be supposed to do ; he should, at the beginning of his investigations, be totally indifferent to his own lot. He should, in fact, imagine himself to be a philosopher coming from another planet with the avowed object of finding what are the actual conditions under which men live together, and to discover how these conditions may be utilized so as to produce the best results. So long as a man will regard every question from what he calls his point of view, we shall have divergent theories as to conduct, and a conflict of action. It is for this reason that all class legislation is to be condemned. A nation is, in some respects at least, like a living organism of which no organ can with safety be neglected. Each class can only with the greatest difficulty be brought to perceive that its own interests are not the only ones which are of vital importance to the nation. No one class can with impunity be left to legislate for the community as a whole ; the Church would stifle intellectual activity, except within very prescribed and narrow

bounds ; the medical profession, whose members arrogate to themselves the claim of being our only biologists, would arrange our marriages for us, and produce a race of superior muscular animals, killing off, probably, all our potential prophets, thinkers and artists ; genius, under its reign, might be expected to become as extinct as the Dodo ; the average schoolmaster would seek to make professors of the best of his students, and God only knows what of the others ; the land-owners would raise the price of food, and, subsequently, rents ; the military party would weld the race into a nation of soldiers, and seek an outlet for their activities in a war for world dominion ; the working classes would make the exercise of thrift unprofitable, and starve those who enrich the world by untiring and disinterested intellectual labour.

Now there cannot be the slightest doubt that an impartial observer from another planet would take no notice of any particular individual's interests except inasmuch as these were bound up in the interests of others. And that is the only rational view we can take.

Our neighbours include everyone with whom we come into contact, that is, of course, a great number of units. Now it is at once clear that the operations of a group, whose constituent

units are actuated by similar motives, must have a much greater effect than the operations of any individual member of that group. Hence we ought to be guided by what we know to be the desires of that group. To attempt to ignore its desires is the height of folly, for it will seek the satisfaction of its desires in spite of us ; it will coerce us, if need be ; it will punish us ; and we shall be punishing ourselves, for, if we remain wilfully blind to the irrationality of our own conduct, we shall chafe under a keen sense of injustice, and the whole scheme of life will assume a bewildering, disappointing and exasperating aspect. If, however, we regard the satisfaction of the legitimate desires of that group as our first concern, we immediately put ourselves into harmony with that group, and the harmony will be more or less beneficial, and more or less complete, according to the selection we make of what desires we shall forward, and the extent to which we are prepared and able to promote these desires. We shall act like the body of a violin, which selects, in preference to others, certain overtones, and enriches the volume of sound produced by them. It is in the nature of this selection that a man shows his real worth. The world is full of discords, and it is the discords which are so irritating. Hence

it is clearly at once our duty and our privilege to promote only those desires of our neighbours which are capable of harmonizing.

If it be asked : Which of our neighbours' desires are capable of being harmonized ? the answer is at once ready, clear and certain. Those desires of which the conscience approves are alone capable of producing a *permanently* harmonizing impulse.

We can define conscience simply as the voice within us, which tells us what we ought to do, and what we ought not to do. And we maintain that the sole object of the conscience is the production of a better and nobler race of men. We are not here concerned with the mechanism by which conscience was produced ; its origin may be an interesting matter for speculation, but it is the fact of its existence which is all-important. It is a faculty which all men possess in common, and, so far as we can trace back, always have possessed.

Now the writer is without the slightest evidence that the conscience ever concerned itself with happiness as an end, either here or hereafter. What conscience does concern itself with is right and wrong. It condemns sin and approves of righteousness, without stopping to ask whether the man or the race will be the

happier if its advice is followed. It wants the man to become better and nobler, and, apparently, it would not withdraw its command, even if it were possible to demonstrate that, in its fulfilment, the man would jeopardize his happiness. This is very important, for, with some, the standard of moral action appears to be: "The greatest happiness to the greatest number." Now this is a dangerous fallacy. If the conscience itself is not concerned directly with happiness, why judge moral action from the point of view of happiness? It is, of course, not contended that obedience to the conscience does not promote happiness, but it is contended that happiness is a false standard. In our estimate of the morality of an action cannot we imitate the conscience and ignore happiness? The reply may be: "What we judge is not the man himself, but his conduct, and, as a man's conscience may permit him to perform an action which is harmful to himself or the race, we must set up a standard which is independent of conscience." But unfortunately the standard set up, "the greatest happiness to the greatest number," is not an absolute standard, it is only a relative one; it is not a rational standard, it is only empirical. In setting up such a relative and empirical standard, we are imitating the

man who allows his actions to be regulated by prudential motives. We are not in a position to say that an action which promotes collective happiness to-day may not be fatal to it to-morrow. We may be acting as foolishly as the fond mother who allows her child to eat more sweetmeats than is good for his health. It is important that the standard set up be one capable of growth, even if it should be a little faulty. The few mistakes made by the conscience do not seriously militate against its usefulness; lack of moral progress is due to disobedience of the conscience. Dame Prudence would be a poor substitute for King Conscience, and no amount of happiness, even if obtainable, could compensate for failure to become better and nobler. It is dangerous to set up a low standard instead of a high one on the ground that the people cannot attain or understand the loftier. The opposite is true; the loftier the standard the more enthusiastic its adherents, and the less tangible the nature of the reward offered, the more fully are men prepared to sacrifice for its sake. There seems to be every reason why, in judging moral actions, we should adopt the same standard as that of the conscience and simply inquire: Do these actions tend to make men better and nobler, or do they not?

Actions which tend to make a man ignoble and bad are condemned by the conscience. A bad action is recognized as being one which violates some command and exposes its perpetrator to punishment. But if we wish to make ourselves intelligible to the world as a whole, we must look beyond the mere catalogues of bad actions which the various religions and philosophies have drawn up for the guidance of their disciples, and we must go back to the individual conscience. Now there can be little doubt that originally an action was classified as bad because it was punishable; the offender himself had become entangled in the meshes of the law, and this idea of punishment still remains at the root of our conceptions of bad actions, the only difference being that perhaps we now more fully recognize the remoter results of such actions and pay more attention to their effects on others. Now it is convenient to call bad actions sins; but we must be careful to remember that the word "sin" is here used in the only sense in which it would have been intelligible and accepted by all men of all climes and times, namely as a violation of a law acknowledged by the individual's conscience.

From this point of view, it must be admitted that sin is a relative term. We cannot be sure

that Cæsar sinned when he led his army across the Rubicon, but we may be fairly certain that he did so when he treacherously murdered the Gallic chieftains at a peace conference. Abram did not sin when he took Hagar as his concubine, but it is hard to persuade oneself that Abram did not sin when, at the bidding of the outraged and jealous Sarah, he turned out Hagar and his son Ishmael empty-handed to die of want in the desert. One is at a loss to know why he did not give them presents, as he is reported to have done to the sons of his later concubines. In spite of the opinion of some American clerics, a working man does not necessarily sin when he drinks a glass of beer, but he certainly does so if a child of his, on that account, is left in want of food. The number of actions recognized by a man as sinful depends entirely upon the enlightenment of his conscience.

Now the question arises, and it is an important one, what would be the definition of sin given by a perfectly enlightened conscience. Such a conscience would undoubtedly say: All actions are sinful which are detrimental to the highest interests of the race, i.e. all actions which impede its progress towards becoming nobler and better.

Religious and philosophical codes are of the very greatest practical value, because they are based upon the opinions of some of the best men the world has known ; but it must not be forgotten that they are not absolute codes, and that they are only empirical.

Now it is necessary to draw a sharp distinction between those actions which the individual conscience recognizes as sins, and those which a perfectly enlightened conscience would recognize as such. The absolute standard declares every violation of the laws which govern the highest interests of the race to be sinful ; the individual knows only a few of these laws, and admits having sinned only when he is conscious of having transgressed one of the few he knows.

As we have recognized, the moral code is not the same for every man. As long as men differ in health, intelligence, enterprise and material possessions, so long will their actions have a different effect on the welfare of the species. While it may be right for one man to marry, it may be wrong for another to do so ; one man may be justified in having a large family, and another not. Punishment is the sole and final test of violation. Physical, mental or moral damage, often all three, are the invariable results of a violation of the absolute code. Hence the

enormous value of education and its dissemination amongst the masses. It is the writer's settled conviction that the collective wisdom of our savants and divines, if embodied in the lives of all for a few generations, is already sufficient to banish all but a negligible residue of the pain and deformity which we inherit.

But though violation involves punishment, the punishment differs when the violation is performed with knowledge, i.e. when it is sinful. Conscious violation always involves moral damage, and this damage is incomparably greater than the mere physical and its too frequent companion mental damage. Hence it is far more important to call attention to the moral damage entailed by sin, and the moral gain resulting from righteousness, than to the merely physical and mental results. If disobedience has its punishments, obedience has its rewards, and both are commensurate with the fierceness of the temptation. Men in general will risk the physical punishments of sin, and they hope, moreover, to avoid them ; they feel strong enough to combat the mental damage ; but let them once perceive the moral disaster, and the pain and injury their sinful action may cause to those they love, and you have provided virtue with a powerful weapon. It is always safer to appeal to the higher

instincts of men. A man's sense of personal dignity and worth is a nearer and a less shadowy thing than a Paradise, promised after death.

We are bound to admit that a man's conscience may allow him to perform actions which are detrimental to the higher interests of himself and the race. But the moral sense is the most trustworthy we possess. It has, in fact, been more continuously and widely cultivated than the sense of beauty or the intellectual faculties generally. You might banish all objects of beauty, and destroy all the libraries in the world, and society might still exist, but weaken the moral sense and its units would fall upon one another in a frenzy of mutual destruction.

If we neglect all evil actions which masquerade under the fair name of conscience we should probably not have much to dread from those that remained. A man who really obeys his conscience would not offer a serious obstacle to progress; he might, it is true, delay it, but delay of some kind is natural, and probably necessary; a little time must be left for the rank and file to catch up with those who are carrying forward the banner.

The name of conscience is often taken in vain. Let us take an example. A man is asked what he thinks about the fitness of a candidate for

some office. He replies: "I cannot conscientiously recommend him." To his wife at home he gives as his reason that the man is not a total abstainer. Now the average man would say that such an action was detrimental to the welfare of the State, and ought not to be encouraged. Whether the man was, or was not, a total abstainer had nothing to do with his fitness for the post for which he was applying, and to elect a less competent man because he was a teetotaler would be to defraud those whose contributions would have to pay the salary. Now let it be admitted that the objector's conscience did tell him that for *him* to drink wine would be a sin. But, mark you, it was not his conscience which sought to interfere with the other man's election. The objector's conscience would refuse to judge the candidate's conduct until it knew what the latter's conscience had had to say about the matter. Let us take the murders committed by the inquisitors, and admit that some of the inquisitors were prompted solely by a desire to save the souls of their victims from eternal damnation in hell. The object, in this case, was laudable enough. But the moment we inquire about the attitude of the consciences of these inquisitors, we discover that they must have been against and not in favour of their proceed-

ings. For the conscience cannot be influenced by something of whose very existence it is unaware ; and a knowledge of the existence of hell and heaven does not come to a man through his conscience, or all men of all times would have believed in these abodes of punishment and reward. Therefore the conscience can have given no support to the motives by which the inquisitors professed to be guided, and it must have had something very definite to say against the torture and murder which were practised. A Nonconformist has been known to object to a man's appointment as professor of science at a Chinese university on the ground that his belief in the Trinity was not similar to that held by himself ! One must suppose that this gentleman thought his objection a conscientious one. But the conscience does not know anything about theology, or it is to be presumed that the Chinese would be better instructed on such a subject. Let us remove from the reproach of conscience the many wrongs committed in her name.

But there is one thing upon which special stress must be laid, and that is the ready response made by conscience to example. All the loftiest moral conceptions of Christianity can be inculcated and disseminated by mere example

amongst a race which turns a deaf ear to its entire theology. Whatever may be said about the unenlightenment of any man's conscience, this much must at least be admitted, that it loyally responds to the call of a noble example. It is doubtful whether the missionaries, pursuing their present material, educational and theological propaganda will ever succeed in Christianizing China ; but it is certain that if they dropped all these things entirely, and simply lived among the Chinese as Christs, they would do an infinite amount of good, though the simple (?) natives would probably call them good disciples of Confucius. Would Christ, think ye, be jealous ?

On the whole the conscience is a safe guide, by far the safest we have, and it is the only tribunal to which we can with confidence appeal. If we are not to be merely parochial in our success we must address ourselves to perceptions, which all men have in common.

The scheme we propose to adopt is as follows : Having chosen a subject for investigation, we shall first consider what are the desires of our neighbours. We shall find that these can be classed under two heads : those of which the conscience approves, and those of which it disapproves ; those which tend to bring harmony into social life, and those which are prolific of

discord and strife ; those which produce a nobler and grander race, and those which would degrade and lower it.

We must next consider how we can by our personal attitude encourage those desires of our neighbours of which the conscience approves and discourage those of which our conscience disapproves.

We shall seek to trace the lasting benefit which such conduct on our part confers both upon our neighbours and ourselves. We ought boldly to estimate the sacrifice involved, and carefully analyse its elements, with the object of showing that such sacrifice is often more apparent than real ; that it is ephemeral and material in nature, and that it is always more than compensated for by permanent and spiritual acquisitions.

We may then turn our attention to our neighbours' attitude towards us. And here again we must consider separately that attitude of our neighbours of which the conscience approves, and that of which it disapproves. We shall find, as a rule, that our neighbours are prepared to yield to us all that the most egoistic seeks by violence to wrest from them ; we shall find, in fact, that what the egoist fails to obtain is offered to us as a free gift ; and we shall not

fail to discover that in no other way can the life of an individual be enriched by those possessions, which alone are real sources of permanent joy : love, friendship, esteem and the peace which passeth understanding.

In considering how we must comport ourselves towards those whose conduct does not meet with the approval of our conscience we must learn, on the one hand, how to prevent this conduct arousing our own evil passions, and, on the other hand, how to moderate the bad which opposes us. We may for a moment recognize that it may be our duty not to neglect a reasonable presentation of our own claims and a reasonable insistence on our own rights. But that these claims must be advanced in a modest manner, and with the object of protecting the claims and rights of others similarly placed, rather than our own.

CHAPTER VIII

POSSESSIONS AND GIFTS

As to the attitude our neighbours take about what is theirs, we are not left in the slightest doubt, as the legal codes of every country are mainly concerned with the protection of property, and the physical, mental and moral reputations which enable people to earn a livelihood. Not only are theft and forgery punished, but we must cast no reflections on our neighbours' skill, attainments, credit or moral character.

But what is our neighbours' view about what we ourselves possess? That, of course, depends on the nature and extent of our possessions. If our personal possessions are small from a worldly point of view we may excite a variety of emotions in our neighbours, according to their characters and intelligence. A considerable fraction of our neighbours will be filled with kindly solicitude for us, and will endeavour in a thousand ways to make our lot more endurable. Now as these feelings are approved of

by the conscience, we should attempt to put ourselves in harmony with them. We should meet generosity with gratitude, and endeavour to return the favours in such a way that our benefactors will themselves become our debtors. For it must not for a moment be supposed that the poor have nothing to give in return which may enrich the lives of others. To begin with, it is no small thing to have another realize that we are grateful, and that we have enjoyed and intend to profit by another's outlay of thought or means on our behalf. It is indeed difficult to conceive of any human being whose happiness cannot be increased, and who may not himself at some time be debtor to even the humblest. To accept benefactions in the right spirit, and to prove that we have profited by them, not only heightens another's joy in life, but encourages him in the exercise of his altruistic actions. One of the most powerful incentives against charity is the feeling that the recipients are not grateful, and that they do not profit by the efforts made on their behalf. The poor are themselves much to blame for some men's lack of generosity. But the poor have power to make returns which are of material value. A servant can become, and indeed does become, more zealous, thoughtful and profitable in his

services to a kindly and considerate master ; and it is probable that the material advantage which accrues to the master exceeds his outlay. We never know to whose services we may be indebted. The warning of a beggar may save a man's house from fire, or robbery, and his life from danger. A poor man's advice may bring a fortune. One man who, it is said, had hardly a workable knowledge of the language of the country in which he lived, acquired such a profound and widespread acquaintance with its affairs, through the information he received from those he had befriended, that he became recognized as the greatest living authority on that country, and was ultimately raised by its ruler to a position princely in honour and remuneration. The poor may all the more readily accept favours since they may feel assured that, if they seek, they will find means for adequate requital. Society is so constituted that if each gives of his superfluity, he will receive in return that which he lacks, and which is therefore of more value to him. There is such a thing as an investment which profits everyone concerned. Once upon a time, a Chinese inventor built a small model of a unique water-wheel, and showed it to some farmers in his neighbourhood, explaining to them how the force of a stream might be

used to make it revolve, and at the same time lift water and pour it into a trough from which it might be made to irrigate their fields, and so liberate them from the toilsome necessity of carrying water in buckets on their shoulders. The farmers were intelligent men; they used their leisure to build such a wheel; and since then countless generations have profited by so simple an artifice. Nearly every invention has a similar result; and most commercial enterprises, primarily undertaken for private gain, ultimately benefit both consumer and producer; the large profits at first made by the originators are constantly diminished by competition until those engaged in the organization receive only a reasonable living wage. In social life a small outlay may produce the most amazing profits. Witness the sudden accession of undreamt-of bliss which follows the mutual love of two members of the opposite sex, and the importance to the race of what follows: marriage and the birth and upbringing of offspring. Now we shall find that the theory advocated in this book deals exactly with those kinds of social investments which are highly remunerative. The writer can imagine men, who pride themselves on being all-round, robust specimens of humanity, saying with Dr. Inge: "We certainly do not want a

society so plethoric in altruistic, and so lean in other goods, that every citizen wishes for nothing better than to be a sick nurse to someone else."

We do not wish to breed a race of sick nurses, but of men and women who will be welcome in every society, as the fresh air and lovely scenery of the country are welcomed by the man whose destiny leads him to spend most of his life in a crowded and smoky town. We have more than a little faith in the Master who said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

But others again treat the poor man and the lowly placed with arrogance, scorn and oppression; these are sentiments not at all approved of by the conscience, and therefore are not to be encouraged. In such cases our main concern should be fear lest their attitude should give rise to feelings in our breasts of which the conscience certainly would not approve. To avoid this is wellnigh impossible unless we adopt the right attitude towards them: which is either to ignore their conduct or to pity them. We ignore it, if we think that their conduct is mainly the result of upbringing; pity it, if we feel that

it arises from a vicious and corrupt heart. Arrogance, scorn and oppression will often wither if met with the smiling countenance of one who appears not to have noticed it, or who assumes that it is merely a mask, donned to hide a more reasonable and charitable interior. Our opponent is disarmed at the very moment of striking. We have called to our aid the powerful assistance of the man's conscience, and may have done much good. If, however, the man we are dealing with be indeed a man of evil disposition, then we are his moral superior, and can only treat him with the pity we should extend to all irrational outbursts of temper. A real sense of personal dignity is complete protection against those who despise us. We have only to pause a moment and consider what difference another man's opinion really makes. It cannot alter us, unless we choose to allow it to do so ; we may remain exactly what we were before the man expressed his opinion. Should he revile us, we ought to act as though a stone had reviled us ; it might astonish us ; it should do no more. If, indeed, we have not got this sense of personal dignity, we must needs cultivate it, for there will always exist men above us in rank, wealth and power, who may at any time treat us with scorn or disdain, because they despise us for the lack

of those things on which they place such an untrue and inordinate value.

Next let us suppose that a man's personal endowments and possessions are far above the average. The class to which this man belongs must necessarily be relatively small ; but that to which belong those who deem that in some special attribute they attain this distinction is relatively large ; indeed, judging from one's own feelings, and what we know to be the covert opinion of our friends concerning their own ability, we might well conclude that this class embraces everyone except a few exceptionally modest souls. It can hardly be doubted that this feeling that one possesses great potentialities, in one direction at least, is very widely diffused. We have only to take note of the feeling of resentment which springs up in our breast when anyone impugns our talent, and to reflect upon the great care with which people in general avoid casting aspersions on their neighbour's capacity, to be convinced that most people class themselves as being endowed by Nature with faculties which, under other and more favourable circumstances, would have made them conspicuous amongst their fellows. Now if this sense of inherent superiority is as justified as it appears to be prevalent, then it must be admitted by all that the Creator has

not been miserly in His distribution of gifts. But our neighbours take into account only those properties which are evident and have received some kind of general recognition. It is therefore folly for a man to chafe and fret because his neighbours appear to show a lack of appreciation. It is clearly his business to cultivate and exercise his natural endowments until he has forced the world to admit their existence. Many a man must show patience until perhaps nearly the close of life ; he must suffer to be belittled, and to see others, whom he feels to be less worthy, praised, and with ostentation placed before him ; but having once set his hand to the plough, let him not turn to look backwards ; let him never forget that the olive, which yields perhaps the most valuable of all fruit, is one of the slowest growth.

Confining then our consideration to such of a man's possessions as are patent to most of his neighbours, let us ask ourselves how they view what is his ? Let us suppose that a man has physical beauty and strength, is highly endowed intellectually, has an amiable disposition, comes of good stock and has inherited wealth and position. What will his neighbours say concerning him ? Surely, that he has been fortunate. And who can for a moment doubt that

the world has made the right observation ? Certainly not the possessor of these good things. But let him pause and carefully note what the word "fortunate" means. Is it not restricted to that which has happened without the control of the man ; something entirely independent of his own efforts and his own merits ; something given and bequeathed to him while he was still unborn and unconscious ? He has much to be grateful for, has such a one ; but little of which to be proud. Pride is a feeling best cultivated where others are concerned ; we may well be proud of our brother's strength, of our sister's grace and virtue, of our father's intellectual attainments, of our mother's love, and of our country's faithfulness to its ideals and heroism in defending them.

But if a man recognizes that gratitude is the correct feeling that his fortunate circumstances should give rise to, does it not follow that he is bound to give expression to his gratitude ? How can he best do that ? But before attempting to answer this question, let us consider for a moment what is the attitude some men take. A successful business man, a man of unblemished reputation in his world, once said : " Look at me ! I never had a penny spent on my education, and yet by my industry, self-denial and

enterprise, unaided by kith or kin, I have raised myself to a position of great affluence, power and respect. What I have done others can do, they have only to exercise the same virtues that I have done." Now the man was looked at. And it was good to look upon such a man. He had a fine and well preserved body ; he was highly intelligent ; he had a profound knowledge of men and affairs ; he was known to be generous and kindly ; he was a model husband and father ; and, as far as one could expect, had lived up to the righteous ideals he had culled from the well-read pages of the Proverbs, which he loved to quote. He was one of the best of the old Manchester School, and had imbibed all the wisdom of Cobbett, and knew his Poor Richard by heart. But he failed entirely to realize that he owed his great physical strength, tireless energy, good health and intellectual power to fortune, and he was perhaps a little inclined to overlook the many favourable circumstances which had smiled upon his labours. Unless a person recognizes that he has been fortunate, unless he keeps this fact prominently in view, he is apt to be unjust in one's judgment of others. It should be impossible for the highly placed and highly favoured person to move through the busy throngs which crowd the

streets of all great cities, without his comparing his lot with that of the common people, and asking himself, what he had done that he should ride when others must perforce walk ? why his wants should be ministered to by servants, while others only serve ? why he should never lack food, clothing or shelter ? Is he really a better man, or even a cleverer man than those who work for him ? And if so, why ?

For some reason Nature has favoured some men more than others ; men are not born equal, nor under circumstances equally propitious. That is to say, that the material benefits of Nature are unequally distributed, not, let it be borne in mind, the satisfaction which can be obtained from these bounties, for, as we have seen, the capacity for the enjoyment of material sources of satisfaction is not much greater in one man than in another, and the power to find the means for the satisfaction of all wholesome and legitimate physical wants is more or less a common possession, while, as we shall see more and more fully as we proceed, the satisfaction that may be yielded from the non-material sources has no other limit than that imposed by the character and choice of the individual himself.

If we ask why Nature favours one man rather

than another, the question does not appear to be very easy to answer. We may assume, though from the conduct of many this would appear to be an unwarrantable assumption, that Nature chooses certain men because of some special fitness to make use of her gifts. She may, for aught we know to the contrary, make a choice amongst men, as a general does amongst his captains. Such a choice is undoubtedly an honour, but it is not made so much because the general wants to show honour to the man of his choice, as because he has assigned certain duties to him, which he hopes and expects him faithfully and successfully to discharge. Now if we take this view, and it is a very natural one to take, Nature has honoured some men beyond their fellows, and it is their duty to justify Nature's choice. How can the honoured one justify Nature's choice? How does a captain justify his general's choice? Surely not by using his increased status simply to procure better food, more numerous personal attendants, and greater leisure in which to indulge in dissipation. A serious and weighty duty has been entrusted to him, and his first concern is to justify, by faithful and zealous service, his general's confidence in him. And similarly all men who are the recipients of special endow-

ments should regard themselves as Nature's trustees.

At all events, and this is the line of argument we are adopting, there is not the slightest doubt that the consciences of our neighbours would approve of such an attitude. This then is the only way in which the rich, the powerful and the gifted can place themselves in harmony with their environment. It is not until men realize that they are merely trustees, and that what they have before thought of as personal property and personal attainments are really to be regarded as belonging to the community at large; and also it is not until they feel that their honesty is called into question that there is much hope of their dealing justly with their less favoured fellows. Most men may be trusted to deal honestly with what belongs to others, but few honestly deal with the fortune which Nature has bequeathed to them. Let men, however, take the view, sanctioned and approved by their neighbours: that they have nothing of their own; that all which they seemingly possess is a sacred trust; that their own conscience will call them to account; that they must beware lest they deal dishonestly—let them take this view and most of the highly favoured will realize and perform their duty.

Jesus was a great psychologist: "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

If one adopt the Buddhistic view of reincarnation, one might imagine that the highly favoured in this life had proved faithful stewards of other people's properties in a previous existence, and were now being given a chance of making another step towards Nirvana by being faithful in the administration of their own. As a matter of fact, the rich and wise, the powerful and talented, the highly placed and gifted, have the choice of raising themselves in the moral realm, and this they can only do by using their possessions as a just steward does those of his absent lord.

We are not asked to give up our property and wealth. To do so would be foolish; we should probably be only handing over our power to less competent and less worthy stewards; or plunging into still deeper pauperism those whom society has failed justly to reward for their services, or wisely to educate to usefulness, or bravely to coerce to work. No one expects the handsome man to throw vitriol on his face, or the instrumentalist to cut off his hand. The trust is to use, not to disperse. Public charities are at best wasteful: the organization absorbs the cream, and leaves the recipients only the

skimmed milk. Henry Fawcett said, and he was a reliable accountant, that if all the money which had been given for the blind had been received by them, not a single blind person in Great Britain would be unprovided for.

Now the beneficial effects produced by a man who acts as a trustee for the gifts of fortune are too numerous even to mention. But there is one result to which especial reference must be made. The favours of fortune become doubly his, for the choice which Nature has made is ratified by the man's neighbours. The man himself will doubtlessly feel that he is doing nothing meritorious ; he has performed his duty, that is all ; but his neighbours will, as they should, take a very much more generous view of his conduct. There is always one law for a man's dealing with his neighbours, and another for his dealing with himself. A man's conscience is concerned with his own duty, and with approval or disapproval of certain acts of his neighbour. Often the conscience must hold its judgment in suspension, for it may not know of all the circumstances which have led a neighbour to refrain from the performance of some particular action. My neighbour's possessions are my neighbour's, but I myself am only a steward for what men call mine. The wife of

one's bosom may, in a moment of rare confidence, feeling at the time particularly pleased with herself and her choice of a spouse, say to the latter : "What's mine is my own, and what's thine is mine also." The husband may with wisdom reply : "Your statement, dear, is false, but this is true : 'What's thine is thine, and what's mine is thine also.' " A woman's rational faculties, not being limited by the schoolman's logic, would have no difficulty in perceiving, after perhaps a day or two's reflection, that the two statements were not quite so identical as at first sight they might appear to be. It is quite true that if you first walk two miles, and then another two miles, you will altogether have walked four miles ; but whether this operation brings you to the place you want to go to, or conducts you in the opposite direction, is a very important matter. Of course the dear lady did not mean exactly what she said, she was only striving to give a non-committal expression to feelings of ineffable satisfaction. Had she meant what she said and acted upon it, it would have carried her as far as possible from her husband ; whereas the attitude her husband proposed to take, if realized in his daily life, would bring him as near to his wife as possible. It is not at all improbable that if all men acted on the principle

advocated, i.e. if men approached one another instead of trying to recede from one another, there would be a coalescence of material interests, which would herald the advent of the millennium.

If, on the contrary, a man treat the gifts of fortune as his own, to be squandered on his own gratifications, he will do so to his own undoing. Nature's blessings will turn into curses. His handsome face will entrap the heart of a woman to their mutual destruction; his abuse of the power his wealth gives him to pamper the desires of the flesh will lead to the starvation of his intellectual and æsthetic faculties, and bring satiety, disease and premature old age in its train; his genius will be prostituted to the service of the sensual; his power, in its attempted progress towards extension, will leave wreck and ruin behind it, and, even if not itself arrested and perhaps overthrown, will, however great the height attained, leave the man disillusioned, disappointed, and with all the noblest and deepest cravings of his soul unsatisfied. Thus the rich, the powerful and the gifted, if they are to act not only justly but wisely, must regard themselves as trustees; to do otherwise is to act dishonestly and to court calamity.

But one little word of advice. Let it not be known to others, except by your life, that you have adopted this way of looking at the matter. If you tell the world openly that you consider yourself but a trustee for your fortune, then you will have deservedly subjected yourself to countless annoying appeals. Moreover, if your pretensions exceed your performances, which, in the opinion of the censorious they very probably will, you will become hated and despised, and be the object of much mud-throwing, some of which, the aim being directed by practised and skilful hands, is not unlikely to stick. Hence your neighbour, who handles the mud, and you whom it strikes will both become besmirched.

It is just as well at times to take rather a generous view of the emoluments accruing to one as trustee. A steam boiler is provided with a safety valve, and the senses should not be repressed to the point of revolt. Even Jesus attended feasts and drank wine, and we cannot be at all sure that He wore common clothes.

We have thus come to the conclusion, as the result of a sober and scientific investigation, that if we change our point of view, i.e. look at things impersonally, we find that the only attitude a man can adopt, which his neighbours will regard

as satisfactory, and which is free from danger, is to accept Nature's favours in a spirit of gratitude, and to act in such a way as to justify this favouritism. And we have seen that in doing so we are required to make no sacrifice whatever, except the over-indulgence of our lower animal nature, an indulgence which brings degradation and disease as its recompense. We may thus be made less proud in our bearing towards those less favourably placed ; but who will say that that is a loss ! We shall have more friends, and sincerer ones ; more respect, and deeper ; more joy, and fuller ; more peace, and profounder. We shall be taking up and enhancing one of the grand harmonizing tones of God's great orchestra.

We have still to consider what attitude we ought to adopt towards those of our neighbours who deprive, or seek to deprive, us of property of which we are trustees. We are here dealing with something of which the conscience disapproves, and therefore, with something which ought to be discouraged. It is not necessary to discuss the many reasons which have led society to undertake the protection of our property, and to punish those who seek by illegal means to snatch it from us ; but it is necessary for us to pause before we take the initiative in

setting the law in motion. We must never forget that the conscience is not concerned about the loss of our property, but only about the effect that loss may produce upon us, and the moral damage suffered by the neighbour who has sinned. No one can appropriate our mental attainments, or our physical skill. Unless very wicked and foolish, the culprit confines his predatory activities to seizing a share of the material rewards we have received. Now, material wealth is the least valuable of all forms of wealth, and the most easily replaced; and, moreover, its illegal appropriation does not always involve its consumption; it is often a mere transference from one user to another. Conscience merely concerns itself with the morality of the one who is responsible for the transference. Theft is undoubtedly anti-social, but there might conceivably be circumstances which would render it hard to condemn morally the act of a man who robs a rich man of bread with which to feed starving women and children. Restitution at some future and convenient date would appear, in such a case, to be all that would be necessary to ease the offender's conscience. It is only the inertia and inelasticity of the law which permits plethora and want of the bare necessities of life to exist side by side. In times

of national peril, as for example during a great war, this inertia is overcome, and the State makes it a crime for the rich to hide what it has determined should be distributed. We must follow the dictates of the conscience and seek to discover the reasons which prompt a man to steal. In many cases our sympathy, and in all our pity will be aroused. The resentment of the conscience does not follow the loss of property, though it may be directed against a condition of things which makes temptation overpoweringly strong. We should seek to remove temptation from the weak, and so to conduct ourselves as to make the delinquent aware of the folly of his act, or ashamed of himself. Now sympathy, by which we show others that we are placing ourselves in their positions, and are being moved by such feelings as we would extend to those who are nearest and dearest to us, often stimulates even the most sluggish conscience. It is impossible to give detailed instructions. We must perforce be guided by circumstances, which include our own knowledge of the human heart, and our personal power to effect moral cures. We can only take care that no other considerations than those advanced by conscience shall for a moment dominate our actions. We may find ourselves bound, in the interests

of society at large, to hand over the transgressor to the police, or we may conceivably be justified in going the extreme length of telling a lie to shield him, as Hugo's good bishop did on behalf of Paul Jean.

CHAPTER IX

MERIT AND VIRTUE

THE optician tells us that the retinal images of things observed are inverted, and that the fact that we perceive objects erect is due to mental interpretation. It would appear as though the more egoistic instincts of man cause a similar inversion of his true relationship to his neighbour, and that it is the conscience which enables us to form a true and satisfactory solution of life's enigma. We prate about our possessions, merits, rights and happiness when we should be thinking about the possessions, merits, rights and happiness of others. We are only stewards ; we cannot acquire merit ; we have no rights, unless they are conceded to us ; we cannot make ourselves happy, only others can do that. Things are not what they at first sight appear to be. A man sees an inverted world : a world which appears like a pyramid standing on its apex. It is true that a man can only obtain the satisfaction of his desires from his environment, but he starts with a wrong conception of his

relationship to this environment. His first duty is to study the requirements of his environment, and to shape his conduct so as to satisfy these requirements. It is not primarily the desires of the individual which are important, but those of society at large. The latter insists on recognition and satisfaction, and society does not concern itself with those desires of the individual which are not intimately connected with the fulfilment of its own. The pyramid which one observes is in reality standing on its base, and the sooner the individual recognizes this fact the better for him. One must ignore the point of view which the Ego would have him take. Simply invert the image which Self presents to the mind, and everything becomes sane and logical; we perceive at once that pyramids do not stand on their apexes. Conscience, the only trustworthy counsellor, has all along been insisting that this is the right view, but in this it is strenuously opposed by the feelings, which, like the senses, are liable to lead us to false conclusions.

Just as the possessions we inherit, or acquire by the judicious and fortunate exercise of faculties with which we were endowed at birth, are not to be looked upon by the possessor himself as legitimate sources of pride, so no man

should regard his practice of virtue as being in itself meritorious. No man can claim to be good. "Why callest thou me good?" asked the Master, and He answered His own question. "There is none good but one, that is, God." When we have strained every nerve, left uncultivated no gifts, neglected no opportunity to assist our friends and neighbours, when we have exhausted every means by which we may justify our existence, we have after all only done our bare duty. In any way to fall short of this is to merit not praise but condemnation. It is, in fact, our business to find merit in our neighbours, and not to recognize, still less to demand, the recognition of any merit in ourselves.

If there is one desire more deeply rooted in man than another, it is the desire for the approbation of his fellows. It is probable that men strive after wealth, power, distinction and fame with this object mainly in view. It is here that each of us, even the most humbly placed, has an enormous power over the activities of his neighbours. By the mere act of registering approval of certain aims, and refraining from bestowing it on others, the race may succeed in diverting men's ambitions into channels more profitable and worthy. If men seek wealth rather than usefulness; political instead of

moral power ; social prestige in preference to stimulating others by noble actions ; fame, when they might have earned the undying love of the race, we have only ourselves to blame. It is not intended to depreciate wealth, political power, social influence and fame as legitimate objects of a man's endeavour, nor to suggest that we should withhold our approval from anyone who has obtained these things. But we are bound to consider what means a man uses in his attempt to secure a coveted distinction, and how he comports himself when he has succeeded. The faithful performance of service should be the motive for a man's activities. Rewards are simply society's recognition of the debt it owes to the man who has worked for her. But owing to the fact that many men succeed by craft and intrigue in obtaining rewards altogether disproportionate to their services, and also that many seek to attain a more ready and wider recognition by the degradation of their talents, we cannot accept society's verdict as being beyond question. There is no excuse for obsequiousness in the presence of the millionaire ; and for the desire of the society of the titled merely because they are titled. Place your incense on worthy altars and you will increase the number of priests who officiate at them.

Even the most altruistic will be strengthened by your approbation. Pour out with generous hand your meed of praise on those you deem worthy. It is not flattery to encourage by kindly words those who are trying to do what is right. You may be sure that the goblet is drained by thirsty lips ; for praise circulates freely only in the mansions of the great. The lord of the palace will notice your absence, and not fail to be impressed by your preference. It is the good opinion of the independent and those of honest character which is most desired by the highly placed, and many of them will be tempted to earn it, for a sense of incompleteness and disappointment is felt if such be not obtainable.

In perhaps no other case is the responsibility and power of the individual so clearly demonstrable. Even the adhesion of the poor and lowly is courted : numbers count. We can by sympathy, approval and praise strengthen the grand overtones of the divine orchestra ; we can by constant refusal to give our concurrence, and by occasional discreet manifestation of disapproval weaken the notes which are discordant. We may forfeit the patronage of the powerful, but we secure the esteem of the worthy ; the former is ephemeral, and is with-

drawn the moment it serves the purpose of the patron to do so ; the latter is permanent and will admit us into the Freemasonry of those who will never desert us. No one can tell to what depths we may have to descend in order to secure the continued patronage of the great, nor to what heights in the moral realm we may be exalted by constant and unfailing support of the forces tending to uplift mankind. The courts of the great are crowded by an anxious throng, who intrigue one against the other, and who, one and all, are never free from fear that fickle Fortune may involve them in a disastrous and irretrievable ruin. Thrones tremble and totter, ministers are dismissed, riches take unto themselves wings and fly away ; many are eager to appropriate the material, and in doing so will not scruple to commit crimes ; but none can rob a man of lofty ideals ; and the treasures which he has laid up in heaven are in safe keeping.

How often has it been said to a man whose sense of duty bade him oppose the man of power : " You are doing yourself no good " ? And how often has the contrary proved to be true ? Did not Henry VIII appoint Cromwell, the faithful servant of the disgraced Wolsey, to be his chief minister of state ; and did not

Mazarin nominate Colbert as his successor? Both men had proved their worth to their future masters by opposition to them. Men respect the honest antagonist and seldom forget to honour him when the occasion for that antagonism is past; while the instrument chosen to perform vile services never rises, and is often dishonoured and dismissed as the scape-goat. Even should your opposition lead to your discharge, is the world so small and integrity so common that you cannot hope for the future? The fearful gain but a mean reward; it is the brave who rise. Visit the scene of your fall twenty years afterwards, and ask your prudent expostulator: "Who was right, you or I?" Under the stress of circumstances that seemed so adverse, you may be driven into a harbour wider and safer than the one from which you were expelled. Think not that the gods are unmindful of their faithful slaves. They would be less than human if they were. Reward they will, and be the reward material or spiritual, it will be of a kind that you appreciate.

The desire to rise in the estimation of one's fellows would appear to be to many the master passion. With only one mouth to feed, one body to clothe, one head to shelter, and one pair of arms with which to embrace, they act as though

they had a hundred to satisfy. When they might without undue worry secure all that is necessary ; obtain the best and most lasting physical gratifications, and with untroubled soul devote their leisure to the cultivation of science, art, literature or friendship, they allow themselves to be driven into a maelstrom of competition which is disastrous to their peace of mind, and in whose fierce and turbulent whirls they are compelled to jettison the most precious and permanent sources of joy. Would that they had more faith in the intangible rewards promised by the conscience ; that they could realize that the spiritual world is more enduring than the physical ; and that material things cannot satisfy the cravings of a famished soul !

Perhaps the main duty of a man is to be an honest, industrious and skilful labourer. There is hardly the exercise of a single virtue which does not increase his efficiency, nor the practice of a single vice which does not lower the quality and quantity of his work. The man who loves his occupation, and is enthusiastic in its execution, has in his possession a never-failing source of exhilarating joy, and for him the avenues of vice are almost automatically closed. The labours of the day have been sufficiently arduous to make doubly sweet the consoling atmosphere

of the quiet and comfortable fireside of the home. There is but little inducement for the zealous workman to seek artificial excitement ; his day's work has provided enough of a kind which is invigorating, stimulating and wholesome.

Now, fortunately for the race, merit in a workman is the most speedily recognized and acknowledged of virtues, and it is comparatively rare for it not to receive adequate recompense. One may well rely upon one's neighbours, even if only in their own interests, to give praise to the workman who has earned and deserved it.

But distinction in one's occupation is not easily achieved. Exertion is not synonymous with success ; skill is not acquired without much well-directed practice ; knowledge is of slow growth ; and the necessary experience may take years to accumulate. One must not be discouraged by early, and even by frequent, failure. There may be many serious obstacles to remove, but we may rest assured that in their removal we grow stronger. A man endowed by Nature with a fine presence, a good voice, and a ready flow of words, may never become a great orator. The early and facile success which he is able to attain may obscure from his attention the necessity for profound and continuous study

of his art. The greatest Athenian orator, Demosthenes, did not make his first public appearance until he was thirty years of age. We read that "he undertook a most strenuous course of training to overcome his natural defects. To strengthen his voice, he declaimed to the seas in stormy weather. . . . To overcome stammering, he practised speaking with his mouth full of pebbles. To improve his delivery, he studied under an actor, and before a mirror." The writer was acquainted with two men, well in the front of their profession, who, when they met at one another's houses, seldom failed to compare notes and mutually copied one another's methods; they were ever anxious to learn anything which might improve their efficiency. Success may be long delayed, but, if the heart is stout, come it will in the end, and it will not be the less sweet because of the long courtship it entailed. Even a modified success may suffice to fill the heart. One can, after all, only do one's best, and it is the knowledge that one has done that which is the richest and most consoling reward. The harvest may be late, the silver threads may be already entwined in the hair before the sickle is required, but if in the twilight of life the sight is gladdened by the heap of golden grain, all the past toil in the heat

and burden of the day will be forgotten. When the fields are heavy with the rich crop, we shall be like the farmer, who rises before the sun that he may not miss a single precious moment of the light of day.

The vast majority of the race are employed in occupations which, dealing, as they necessarily must, with the material things of life, are well understood by their neighbours, and merit in them receives ready and just appreciation. But the comparatively few, who are engaged in vocations which involve more exclusively the exercise of æsthetic, intellectual and moral attributes, must be prepared to cultivate an enduring patience, and may have to be satisfied with a delayed and grudgingly given recognition, and a meagre reward for their toil. They, more than other men, must perforce look to their own consciences for approval. All men need faith, faith that an unfaltering obedience to the divine dictates will be, somehow and at some time, adequately rewarded. But the higher the function a man performs the profounder must be his faith. Many young men start out with exalted conceptions of what their future careers should be, but few ever reach the goal. Though they may have overestimated their ability, it is not for this reason that they drop

out of the race. For success is relative, and the lustre of the final realization is not obscured by the memory of the more grandiose dreams of youth. Their failure is due to the attraction of material and more easily obtained triumphs ; they are drawn out of their lonely orbits to form units of some popular galaxy. "And these are they which are sown amongst thorns ; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful." May not our punishment in the next world be to be shown what we might have become, what we shall be forced to confess we might have become, if we had only not erred from the narrow path, which conscience bids us tread. Once, and perhaps only once, in a lifetime are we called upon to make the choice, fraught with such import for the cause we should espouse. The decision upon which line we shall hereafter seek further development, once being made, is hard to revoke. Nature would appear to have left each unit of the primordial plasma some measure of freedom to shape the lines which shall determine all its future evolution ; until by repeated voluntary acts we have all sentient life divided into the present well-defined and highly differentiated

species. An unpassable chasm now separates the one from the other. Did the bird seek security in power to rise into the air, it remains a bird for ever. Did the horse seek safety in speed, it remains a horse for ever. Can the leopard change its spots, or the serpent acquire feet ? Faculties which have been trained to fulfil some particular function do not readily undertake the performance of another. The muscles of the athlete itch to be used ; the dancer loves movement and the changing colours of the limelight ; the sailor feels most at home on the sea ; the shopkeeper's delight is the growing throng of customers ; the physician is happy when his consulting-room is rarely empty ; the financial magnate rubs his hands with glee when success has crowned some piece of successful underwriting ; the orator feels most the zest of life when he sways the passions of a vast audience ; the clink of money is the only music known to the ears of the miser. Be careful what choice you make, for having once become an apprentice you will find it hard to modify or break your indentures. Whatever you choose, see to it that by its means you make the world the happier, the wiser or the better. The people have need of men who will make them laugh, as well as of those who will teach them how to

face misfortune ; of artists who will gladden their senses, as well as of savants who enrich their knowledge ; of the resourceful manufacturer, who finds more remunerative labour for the masses, as well as of prophets, who unfold to their view an unseen and spiritual world, and explain its eternal significance. Engagement in no honest occupation can dishonour a man. The wise would sooner take a cup of tea in the cottage of a daughter wed to a respectable artisan, than feast with her in the mansion of a corrupt lord. Happy the maid who marries a *man* without a fortune in preference to a fortune without a man.

But what one must at all costs avoid is the prostitution of one's gifts for the sake of a richer and more easily gained remuneration, or a speedier and wider renown. Has it never happened that, during some temporary residence in the metropolis, prevailed upon by the advice of an acquaintance, one has visited some house of amusement to witness beautiful women in lovely but scanty raiment, dancing amidst scenes of wondrous splendour, to music of bewitching melody, only to be forced to recognize that the whole performance was subtly designed to excite the lust of the men and women who formed the audience ? The genius

of many men had, by the guidance of some master mind, been dedicated to the service of voluptuous passion. The world is not yet in need of such incitements, while it is piteously in need of the services of those capable of lifting it from its depression, of lessening its woes, of combating the evil which with such effrontery enthrones itself in our so-called houses of pleasure. Better attach a millstone to your feet and consign yourself to the waves than thus betray your trust. When the new world dawns would you be met by the sad reproaches of the souls you had tempted to defilement, or welcomed by the acclaiming songs of those you had rescued and strengthened? Let it not be your hand that poisons the cup; nor your life that leads the procession to the perfidious slough. To transfer the gifts of God to the service of the Devil is treason of the deepest dye. Genius is ever courted by Circe; beware lest you yield to her seductive embrace and drinking of her magic cup are turned into swine. Mix the moly which the conscience provides, and you, like Odysseus, will be safe from her enchantment.

Though one's neighbours, when they are able to perceive merit, are not slow in the manifestation of their appreciation, nor niggardly in

their recompense, the very last thing they desire in the individual thus favoured is that he should make an obtrusive display of his sense of superiority. However great the eminence a man may attain he must never lose his modesty. He should seek to divert the praise and flattery meted out to him by calling attention, in a kindly and generous manner, to merit possessed by others. He should feel gratitude, rather than pride, that he has been so successfully able to develop his inherited gifts, and so profitably to utilize the favourable opportunities for their cultivation which fortune has vouchsafed to him. Nor should he at any time forget that praise coming from him is the most highly valued by those who have embraced his profession, and that by encouraging and assisting the young and enthusiastic he has a powerful influence in directing their activities into channels more wholesome and elevating. In this way the capital his Lord entrusted to him will have been made to yield compound, and not merely simple, interest. It does not require a very vivid imagination to realize sufficiently the effect upon society produced by the man who, while straining every nerve to become himself a perfect workman, never calls attention to his own merit, but is always anxious to find and

appraise it in others. He would render the society he frequented not only better but happier ; and each of his friends would quit his presence strengthened by his example and encouraged by his appreciation. One should never ignore the amenities of social life. The duty of a blacksmith requires that he shall be gentle at home as well as skilful and powerful in the smithy ; the rich man must pour more than wealth into the lap of his wife, he must expend loving care on the choice of his gifts ; the man of thought must not turn an unwilling ear to the recital of domestic details so dear to his wife ; matters relatively small to one may be of deep moment to another. Listen to the lad's chatter about the affairs of the playground, and you may thus get a glimpse of the soul that is awakening. The social circle once being closed must acknowledge no grades ; the cup should be allowed to pass from lip to lip so that each may have his draught.

When we obey the dictates of conscience, and only when we do so, will the Creator's Scheme become visible to our spiritual understanding. We cannot fail to be impressed with the fact that only the very lowest forms of animal gratification are possible apart from our neighbour's co-operation, and that the enjoyment derived even from these is greatly enhanced

by our neighbour's participation. Our highest æsthetical and intellectual enjoyment we obtain almost without exception from others, and even our achievements would be barren, or nearly so, could we not share them. The precious possessions of friendship and love cannot be purchased by wealth, they are bestowed as free gifts. It is only by abnegation that we can obtain anything really worth having. A man might possess the world and be miserably, pitifully poor, if over-indulgence had robbed him of the capacity for physical enjoyments, lack of culture closed the avenues of æsthetic enjoyment, want of application rendered impossible intellectual achievements, and selfishness banished friendship and love. The Devil deceives us with the promise of a sensual paradise, and then, by a shallow trick, cheats us of our reward. It is hard at any time to be laughed at, harder still when we realize that our own folly has made us the object of mirth, but it must be hardest of all to hear the harsh laugh of the Devil as he robs his victim of the very possession for which he sold his soul.

Notwithstanding the fact that, however skilful and useful we may become in our chosen profession, we, as individuals, can claim no merit, it is nevertheless incumbent upon us, in the

wider interests of other members of our class, and indeed of society at large, that we see to it that we receive the remuneration which it is customary to give in exchange for such services as ours. A great surgeon is justified in demanding very heavy fees, for not only are operations in the public hospitals of our great towns performed gratis with conscientious skill, but the surgeon can truthfully reply to one who demurs : " My friend and colleague Mr. A. will perform the operation just as skilfully as I can and for one-fifth of my charge." Men of science do not keep their discoveries and methods secret, for their greatest delight is in a zealous and wholesome competition to outdistance their fellows in the number, usefulness and profundity of their investigations, and they desire nothing more ardently than to see these widely disseminated and universally applied. But they are perfectly justified in asking for a big fee for their lectures, or for their aid when called in for consultation. Nevertheless, in all professions, it is only very rarely that some cannot be found whose services are not only cheaper but better than those at the head of that profession, for there are generally those who, while not yet acclaimed as first, are actually accomplishing greater things, and are destined in fame to outshine their seniors. It

may be quite true that some occupations receive too great a reward, and others too little, but the individual is wise in giving his concurrence to the adopted standard until by general assent such is readjusted. The amount of remuneration asked for does not depend even upon the applicant's personal requirements; the man who has independent means must ask as much as his colleague who has none; the bachelor, if he can get it, as much as the married man. A society, established for some philanthropic purpose, is performing an act of very doubtful morality when it subsidizes some of its members to enable them, by accepting a lower than the current emolument, to compete successfully in some purely secular calling, in the hope that these members will, in their leisure, use the influence thus acquired to favour the object of that society. Fortunately such subsidized competitors are looked upon by most people with suspicion, and justly so, for not only are the bounty-fed less competent, but half-hearted service is always faulty. The missionary who succeeds in replacing a professional teacher becomes a poor missionary and a poor substitute for the qualified man he replaces. Both the methods and the agents they employ tend to discredit societies addicted to such practices.

Leaving out exceptional circumstances, when it may be a man's duty to perform gratis the most valuable services, it would appear that the common-sense view is right, and that one should demand as great a monetary reward for one's performances as one can hope to secure. The mere fact that a high fee has been paid not only tends to make the most conscientious more zealous and faithful, but it often increases the efficacy of the services rendered. The effect of an oration is often proportional to the outlay involved; the educational value of a work of art is not, with the uninitiated public, altogether independent of its marketable value; the book for which a high price has been paid is, on that very account, the more carefully perused; the consulting physician's diagnosis commands greater confidence, his cheery words are more helpful to the patient, and his advice more scrupulously followed because only at great cost could he be summoned from the distant city; students will listen more attentively to the lectures of the professor than they will to those of his perhaps more gifted assistant, because they cannot somehow resist the impression that there must be more than a superficial connection between scholarship and the scale of remuneration.

What a man should do with the remuneration he receives for valuable services faithfully rendered is a matter for his own conscience to decide. It can, however, be stated that no charitable acts are so wise and so fruitful as those purchased by the product of honest labour. On the other hand, it may well be that by far the larger part of one's salary ought to be consumed by the labourer and his family. While it is probably quite unjust to disparage the exhaustion which follows manual labour as compared with mental labour, it can hardly be denied that the former adds a zest to simple and inexpensive food, and enables one to obtain comfort, rest and recreation in an environment which is not very elaborate. But the performance of mental work of a high order may require that the appetite should be tempted, and the digestion assisted by a careful choice of dishes and their skilful preparation, and both the quality and quantity of work accomplished are alike affected by freedom from other duties, and by the refinement of the surroundings, and the æsthetic quality of the recreation available ; all of which require the expert ministration of others, and the expenditure necessary for their maintenance. Further, society as at present constituted demands that each class shall live up

to a certain standard, and it is apt to withhold its patronage from those who do not do so. It is, however, more than probable that the higher classes have cultivated a style of living altogether unnecessarily elaborate, artificial and extravagant; and that a reversion to a simpler and more wholesome life would enhance rather than impair the value of many a brain worker. It is somewhat hard to understand how expensive carpets, elaborately carved furniture, motor-cars, yachts, flunkeys and costly wines can improve mental or administrative labour; and it would be very easy to demonstrate that the financial worries of many a professional man are due to the fact that he and his wife are living beyond their incomes, and to foretell that all such worries would disappear had they the moral courage to retrench.

Thrift is a virtue which is not low in the scale. It necessitates temperance, which discourages vice and increases efficiency; it involves freedom from financial worries and the many temptations to which a debtor is exposed; it induces an atmosphere of contentment and prosperity, which is congenial to the finer and more precious æsthetical and intellectual productions; it affords a shield against future want, enabling one to purchase rest and recreation when they

will be more required and of greater value ; it provides one with the means of giving timely help to some less fortunate neighbour ; and the investment of one's savings may encourage labour and bring civilization to distant lands.

CHAPTER X

RIGHTS

THE great war at this moment (April 24th, 1917) being waged in Europe has at least served this purpose: It has demonstrated that the individual has no rights, except such as the society of which he is the member chooses to confer upon him, and that what is demanded of him is that he shall, with his whole heart and might, devote his time to the execution of the duties allotted to him. Even if he be permitted to stay at home, his lot in the munition factory is more arduous, if less dangerous, than that of his brother in the firing line. The only right we can claim with the certainty of society's approval is the right to do our duty by being permitted to assist in the common cause. It will be a calamity for the world if this lesson is forgotten in the peace which follows.

But what it has required a life and death struggle to make clear, what many men claim only holds true in such circumstances, should

be the guiding principle of the individual at all times. The plan of analysis which we have adopted will make this immediately apparent. Nothing is more certain than that our neighbours will compel us to yield to them their rights; the individual is hopelessly outclassed when he arrays himself against them. If it be not a case for a criminal or civil action in a law court, society will nevertheless take up the hue and cry after the offender and secure that his delinquency is punished severely enough to discourage its repetition and imitation. So much is patent to everyone who can read.

It is quite a mistake to suppose that an autocrat can impose his will upon his subjects. If he apparently succeeds in doing so, it is only because of the active support he receives from the class of which he is the titular head, and the tacit, and sometimes craven, consent of the populace at large. An individual is only powerful when he is sustained by others. His power ceases the moment their support is removed, and it will be removed when he attempts to use that power for purposes other than those approved by the great majority of those who sustain his power, or when his continuance in power is detrimental to their interests. It was for this reason that Yuan Shih

K'ai fell, and that the Tsar fell, and it is for this reason that all oligarchies are destined in the immediate future to fall. It is for this reason that assassination, as a political weapon, is always futile. The man, it is true, perishes, but the policy he represented continues to live. It is said that Cæsar was assassinated because he aimed at imperial power ; if so, the deed had a result just the opposite to that desired by its perpetrators ; it inaugurated a long line of tyrannical rulers. Who can claim of the German Emperor that he is necessarily strong because it is reported that he has 12,000,000 men to do his bidding ? Let the rest of his soldiers stand aside and any average two of them would be able to overthrow him. All great nations will soon become democracies ; Great Britain is a kingdom only in name ; it is as much of a democracy as France or the U.S.A. Power in reality is vested in the people, and it becomes ostensibly so the moment they will it. If we once admit this, we shall complain less of the actions of our rulers, and think more of the folly which sometimes leads a nation to choose unworthy ones, or permits them to retain their positions. The welfare of the race does not rest upon the shoulders of Emperors and Presidents, of Governors, Statesmen and Diplomats ;

it rests upon the shoulders of millions, who, like you and me, are unknown to the world, and will be unknown to history. A man is raised above his fellows when he rides on their shoulders; his true stature is apparent when he is again placed on the floor. Great men are called great because they are credited with the sum total of what they have assimilated from the productions of others. Much of the light which appears to emanate from them is refracted from other, and often obscure, sources. It is really the aggregation of units which is great. Just as no man is four times as strong as the average man, so no man is four times as clever, wise or good as the average man of his class. The richest man in the world did not with his own hands gather the wealth with which he is credited; he simply adopted legal means of appropriating what had been slowly accumulated by a multitude. The man of genius has the faculty of selecting what is best in the works of others and concentrating it in his own. The precious and fragrant attar of roses requires many petals for its production. Let us rejoice if our blossoms are not allowed to "waste their sweetness on the desert air," but are gathered with thousands of others by the industrious hand of some more gifted man, whose magic alchemy

is able to distil them into an essence of eternal value.

In all things the individual is dependent on his neighbours, and should subordinate his own desires to theirs, at least as far as those desires are such as are approved by the conscience. A man's first duty is to respect the legitimate rights of his neighbours, those rights which harmonize with the higher interests of the race. He is not justified in supporting pernicious doctrines merely because they are prevalent amongst the society or nation of which he perforce is a member. Mere belief does not justify a creed. We are responsible for our beliefs, and a good man cannot cherish an evil creed. A race, in some ways backward in civilization, may permit concubinage without moral damage, but it cannot preach that *Might is Right*, or that *The End justifies the Means*, without becoming an enemy to the rest of the world; even a savage, when his own personal interests had not blinded his judgment, would have nothing but condemnation for such tenets. The doctrine of the *Survival of the Fittest* may, when not interpreted by the conscience, seduce a whole nation to approve of crime, and a class of fanatics to advocate what they call "eugenic" legislation. Who of woman born is wise or good

enough to be trusted with the selection of the fittest ? For any race, family or individual to assume the rôle is presumptive and unmitigated arrogance, which of itself is sufficient to prove disqualification. It is in the very essence of evolution that the characteristics which distinguish those destined to survive are only apparent to the eye of Nature herself. None but the judge at the winning-post can tell who is first in this race, least of all the prejudiced competitors. Nature does not pay any attention to the requirements of individuals, save inasmuch as these are bound up in those of the species, and all that can safely be predicted is that the coming race will be the one which pays better heed to its conscience than the present one. Just as the coral island is formed from the petrified, calcareous skeletons of countless generations of coral polypi, so the final and enduring form of civilization will be built on the discarded and discredited systems of to-day. We are yet submerged far below the level of the ocean, and the light of the promised day is seen only dimly and by refracted light. The advent of the Superman will be long delayed.

We must respect the legitimate rights of all our neighbours, and not merely of those whom we fear, or from whom we expect to obtain a

reward. We must render not only unto Cæsar the things that are Cæsar's, but to our servants, and to those beneath us in the social scale such consideration as we would like them to bestow upon us were the positions reversed. And we must be very liberal in our interpretation of what are the rights of others ; it is better to be too generous rather than too niggardly to those whom fortune has apparently placed in less favourable circumstances. The nerves of a true gentleman are grated when he hears an acquaintance address a subordinate in cold, commanding tones. The implied assumption that one belongs to a superior order is without justification, except in so far as the accidents of birth, inheritance and education are concerned. Such an assumption is quite alien to the teachings of Jesus, teachings which the race has not outgrown, and will probably never outgrow. The writer has a servant whose natural intellectual endowments he believes to be at least equal to his own, and whose moral character, he fears, is superior ; it is quite impossible to adopt a lofty patronizing attitude in such circumstances. No wise man would prefer servility to civility, and the latter is easily purchased. All gentlemen, and a poor unlettered man may be a gentleman, are in the highest

sense equals. While not ignoring social distinctions, we must never forget the common bond of humanity which unites all mankind. There can be little doubt that our Creator intended our neighbours and ourselves to form a kind of large family circle. This is a perfectly wholesome and helpful view, and it furnishes a ready criterion for our conduct. Some men should be shown a respect such as we should evince towards an elder brother, and others should receive the kindly consideration we love to extend towards a younger one. We should defer to some men as we would to a father, and reverence some women as we would a mother.

Common propriety demands that we should behave courteously to all men. There is no reason why, even though justly annoyed at a beggar's persistency, we should, in refusing alms, treat him with unmannerly rudeness; to do so is derogatory to our character as a gentleman. Even among a race, or set, who pretend to despise politeness, politeness pays, and engenders politeness. Confucius was, I believe, asked what a philosopher should do amongst barbarians, and replied that, with the arrival of the philosopher, the people would cease to be barbarians. The world has a trick of changing

its features to correspond with that presented to it. To deal with a man as though he were worthy goes a long way to make him worthy, at least in the presence of the one who thus deals with him. If a man finds himself suddenly credited with virtues not admitted by his usual acquaintances, he is tempted to prove that he really possesses them. A dishonest servant is more ashamed of himself when he cheats a master who trusts him, and may even become honest if he feels that his services are justly and generously requited. A man of lofty moral character, rich in sympathy, and profound in psychological knowledge, would have a power over the behaviour of his fellows which it is almost impossible adequately to estimate. If the world has any Christs we shall witness moral miracles. An ounce of example is worth a ton of precept.

Consideration for others, kindness and politeness are always rewarded, not only by the recipient, but often too by the onlooker. A youth should watch how a girl treats her father and brothers; and the girl, how the youth behaves to women, especially the old, infirm and poor. The maid who sacrifices a picnic to tend to her sick brother, and the lad who goes out of his way to help an old dame in distress,

are both worth winning. Matches should not be made in the ball-room. Peter Mackenzie, the one-time miner, advised his mates to choose the girl who was found up betimes on Monday morning washing the doorsteps. Straws tell which way the wind is blowing ; and character is often better revealed in seemingly trivial actions than in those which are studied and performed with the consciousness that they are being observed and weighed. It is related that a man, seeking employment, on being refused, stooped, as he was disappointedly leaving the room, to pick up a pin from the floor, only to his amazement to be recalled and employed. His action, mechanical and almost unconscious as it was, had revealed to the employer a thrifty disposition, which turned the scales in his favour. Even in matters apparently small consider the desires of your neighbour. Go to the concert at which your friend is singing ; attend the lecture he is giving, it will be cheaper than the theatre, and may be quite as amusing. Read the poem he has written ; inspect the flowers or vegetables he is growing ; try to take an intelligent interest in any hobby he may ride. Ten to one he is not selfish and will reciprocate.

But to become a true gentleman, so that one's

actions are at all times, and to all people, in conformity with our neighbours' rights, one must cultivate a diffused affection, which one of the poets has called the "milk of human kindness." We must, by the constant exercise of the imagination, try to enter into the lives of the various classes with whom we come into contact. We should become like the benevolent old millionaire, who could not refrain from muttering to himself as he saw the hurrying throng in the great city: "How do they all make a living?" His heart went out in sympathy to those travelling along the hard road he knew so well, for once he too had toiled, and felt the pinch of poverty. We should try to escape from the narrow confines of our own petty existence into the fuller and grander world around and beyond us; we should try to become one with the Great Soul, whose love and care embraces the humblest and the most obscure. This is the teaching of Higher Buddhism and of Christianity. Entrance into Nirvana is not to suffer extinction, but to become identical with the divine, which exists in every man; and Jesus taught that the object of existence is not entrance into a divine paradise after death, but, while living, to become one in purpose with the Father. If we cannot attain Nirvana or Heaven

in this life, we shall be still unready and unfit for it in the next.

It is abundantly clear that the more we recognize and respect the rights of our neighbours, the more useful and the more welcome shall we become. Nor is it sufficient merely to notice those rights insisted upon by the law, and the manners of good society, which would be only to conform to the minimum standard required of all men ; but we must adopt as the guide for our conduct the highest known standard : " As ye would that men should do to you, do ye also to them likewise." The Ego puts Self first, whereas our own interests should never be consulted, except in so far as the protection of them is a part of our duty towards our neighbours. This is of course not the current doctrine. Personal interests are admitted to lend justification to actions. One cannot perhaps, in this connection, do better than to quote from Sir Edward Grey's statement in the House of Commons, August 3rd, 1914 : " But I also want to look at the matter without sentiment, and from the point of view of British interests, and it is on that that I am going to base and justify what I am presently going to say to the House." It is true that the interests here referred to are national interests ; but the phrase is none the

less to be regretted. A nation has only a right to go to war in the interests of the world at large. It is just this clash of national interests that make wars possible, and the sooner all international questions are brought before a larger tribunal than a national parliament the better for the race. Nations and individuals alike, interpreting things from the point of view of the Ego, see true relationships inverted. As a matter of fact, the Egotist does not succeed in protecting even his own interests, or if he apparently does so, it is at the expense of higher interests, which have almost infinitely greater influence over his well-being. This inversion is not immediately apparent; it is possible that no amount of reasoning will make it apparent; it may be that it can only be discovered by personal experiment. Fortunately such experiments are not difficult to make, and if one be timid one may start them on a small scale. Experiments in this subject are quite easy to make and are much more fascinating than any which the man of science undertakes to perform. A man in the Far East tried the experiment on his servants, with a result which can perhaps be best shown by a quotation from a letter written to his mother :

“ I am in the possession of a power which I

greatly prefer to Aladdin's Lamp. I have, as you know, eight servants. Why so many? Because I must live up to my position. Each of these servants is a genie, and worships me. I read the other day in St. Luke's Gospel: 'Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.' This is literally true, as I have so often found the paradoxes of Jesus to be. My chair-bearers are the quickest in the town, my cook the best, my Kuan Shih Ti (Manager) the most capable and honest, and my coolie, the lowly one (I love him the best), though as stupid as a donkey, is as faithful as a dog. My very wishes are anticipated. I hardly ever have to rub my lamp. It is very trying living up to a reputation; it would, in my case, be impossible, if I knew the language better. We live in glass houses here, i.e. metaphorically, and are not allowed to pull down the blinds. My Kuan Shih Ti knows everything I do, and what he knows to-day, the P—— world will know to-morrow. Sometimes I don Chinese clothes and travel incognito, with a pair of dark spectacles to hide the tell-tale eyes of the foreigner; but it is a risky experiment, as my

Kuan Shih Ti, finding that I have weighed anchor, goes in search of me in one direction, and sends three bearers in the other directions. They generally find me drinking tea in some low-down tea shop, and I am escorted home like an escaped lunatic, which I have no doubt my associates in the said low-class establishment think I am. Everything is arranged for me. When I must wake in the morning, and when I must go to bed ; how much wine I drink—it is carefully measured out, and a request for an extra allowance is frowned upon. I am allowed to think what I like, that is my business, but all other details are arranged by the Kuan Shih Ti. He tells me when I must make a call ; when I am to accept and when to refuse an invitation to a feast ; whom I am to invite, and what seats shall be allotted to each guest. Needless to say, he arranges when I am to change my linen, and what garments I am to wear, and tells me when they are too shabby for further use. He is much worse than a wife. If you want to get an idea of what my Kuan Shih Ti is, you must imagine a kind of domestic Poo Bah, who is wife, mother, father, elder brother, teacher and guide rolled into one omniscient personage. You can divorce a wife, your mother may die, you can hoodwink your father, threaten an elder brother with the

exposure of his faults, you can outgrow your teacher and dodge your guide, but a Kuan Shih Ti is an immortal. He would refuse to go if you ordered him, and in this he would be backed up by all the unwritten laws of China. You can pay him no wages, but only when you have no money, on which occasions he generally has some to lend; a bowl of rice and some cast-off clothing will satisfy him until fine weather returns. He is like Mr. Hyde, a part of the establishment, an inalienable part. To take a respectable Kuan Shih Ti is as onerous an affair as a marriage, and like that relationship can only be dissolved for the weightiest reasons. Both with master and with servant it is for better or worse. The Kuan Shih Ti may have a wife and family of his own, an old and infirm father, but he will leave these and go to the ends of the world with you. If he live near his home, he will once or twice a month look up his good people, and he sends them the major part of his salary. Should serious family affairs require a more prolonged absence, he will gravely introduce a substitute, equally good, for whom he is responsible, and whose salary he pays. I doubt whether the genii of Aladdin were in any way superior to my Kuan Shih Ti."

Allowing for exaggeration, it is abundantly clear that the writer of the above was well satisfied with the result of his experiment.

But it must not be forgotten that for an experiment to succeed it is necessary that certain conditions must be fulfilled, and the essential condition, in the kind of experiments we are discussing, is that they shall be performed in no half-hearted way. The writer has not Herbert Spencer's work on Ethics before him, but in it, if his memory serves him correctly, the rival claims of altruism and egotism are gravely discussed, judicially weighed, and a verdict involving compromise is given. There is, however, no compromise possible. A pyramid either stands on its base or its apex; and the writer, whatever his selfish Ego may say to the contrary, believes that it stands on its base. If a nation will have "interests," it behoves it to have as large an army and navy as possible. If it does not wish to have an army and navy then it must have no "interests." It is impossible to do two things well at the same time; to be a professional gymnast and the occupant of a university chair: to take an active part in politics and write a great book; to devote one's life to higher mathematics and to amass a fortune; to serve God and Mammon. Singleness

of purpose is necessary for success in every enterprise.

As regards national "interests," it may be argued that a predatory race would take advantage of the defenceless state of a wealthy nation. But we cannot be certain that predatory races exist, for if nations are not as good as the best men, they are also not as bad as the worst men. It is probable that racial morality approximates to the average standard practically adopted by the units of which that race is composed; if this is so, one may safely say that a predatory race does not exist. It is rather the weaker army and navy of a neighbouring race, which will insist on having "interests" that clash with his own, that tempts the ambitious prince; he sees something to be overcome and conquered, and in that case the desire to appropriate some of the wealth of the alien and opposed race may add inducement to the longing for aggrandizement. But we may be quite certain that a defenceless, but highly moral race, whose country was overrun by a predatory army, would, in the first place, be left with much of its wealth, perhaps as much as if it had successfully defended its integrity (for it is impossible to remove all the wealth of a race; even a burglar cannot remove more than the portable wealth of a

private individual), and, in the second place, the tax-collecting army of occupation would be subjected to a moral conquest, far more complete than the material one it had so facilely accomplished.

But to return to the individual; whatever the selfish Ego may have to say on the subject, there is not the slightest doubt that society as a whole does not recognize that he has any rights save such as it sees fit, in its own interests, to confer upon him. Even a bachelor, if he attempts to commit suicide, is punished by law, on the sole ground that his life belongs to the State. A man, then, is not allowed to call even his life his own, and during war he is taught that he can call nothing his own; he has no rights, except the right to do his duty. Now in times of peace the actual relationship which exists between an individual and the society of which he is a member remains the same as in times of war. The alteration which takes place when peace follows war is an alteration in the interests of society, and not in the relationship existing between its component parts. We should not let this change in interests obscure the fact that the relationship remains the same.

Now though our neighbours greatly resent our inopportunately calling attention to our rights,

and will generally punish us for doing so, they are, if only in their own interests, willing and often even eager to see to it that most of our "rights" are protected. Insistence on one's rights is a more doubtful procedure than an honest attempt to earn their recognition. It is the skilled workman whose wages are raised; the conscientious practitioner whose clientèle increases; and the lecture room of the professor who makes the profoundest discoveries that becomes crowded. To deserve is the only royal road to success, the only certain way to secure reward.

We ought to attempt to sell our merchandise to the highest bidder, and devote our services to those who offer the highest salaries; but once having secured the signing of the contract, our sole object should be to see that the goods are delivered, and that the services are rendered with all the zeal and ability of which we are capable. The profitable servant is the one who rather fears lest his services shall be overpaid, than the one who is constantly grumbling that he is underpaid.

On the whole, and as far as society is able to appreciate the value of the services rendered, it is scrupulously careful to give to each person his just rights. The chief seat is always reserved

for the most honoured guest. It is folly to chafe under a feeling of unappreciated worth. If you have learned to despise the services most valued by society, you must also learn to despise the coin with which society requites such services. The poet must not expect that his wife shall be addressed as "My Lady"; nor must the professor hope to receive the homage rendered to the great city magnate; nor should the finder of a spiritual pearl be disappointed if it be lightly valued by the vulgar crowd. Let us learn to think only of the faithful development and employment of the faculties we are devoting to the service of mankind, and what is lacking in the appreciation of others will be more than compensated for by the joy we derive from our labour and the approval of conscience. We are all under orders, and the plan of our General may require that our services should be devoted to an enterprise destined merely to divert the attention of the enemy; and our defeat may be an essential element in the success of a big engagement. The soldier whose courage survives participation in a forlorn hope is a brave man, and he is not despised by his captain because he did not succeed. Nor should criticism, even when we feel that it is merited, discourage us. Even an oblique force may have a component

which assists progress in the right direction. Ideas which are incorrect may, in stimulating opposition, arouse beneficent forces which would otherwise have remained dormant. Arguments which do not convince may stimulate others to find the true solution. The opinion of an obscure man may become the guiding principle of one destined to greatness. We never fail when we try to do our duty ; we always fail when we neglect to do it.

A man may live a contented and useful life without having property, without being in any way distinguished in his occupation, and without more than the scantiest recognition from society.

CHAPTER XI

HAPPINESS

EVERY language is particularly rich in words expressive of desirable conditions of the body, mind and soul. Take the English language for example; and we find the following : pleasure, comfort, joy, delight, charm, happiness, felicity, bliss. This fact is highly significant, for it suggests that the lot of man is not an unenviable one, since he is forced to use so many words to express the various desirable conditions which he so frequently experiences in his passage through life. And it should be carefully noted that not a single one of these desirable conditions is dependent on wealth, position, power or fame. Ability to procure the satisfaction of the mere animal desires is, as we have seen, fairly evenly distributed amongst men, and, but for the existence of sin, it is more than probable that no one would have justification for complaint on this subject. The other sources of desirable conditions, the æsthetical, intellectual and spiritual, are open to everyone

who cares to cultivate them. In civilized countries even the lowest member of the working class has sufficient leisure in which to develop his æsthetic and intellectual capacities, and, during every moment in which he is conscious, he may find opportunities for spiritual growth.

In the presence of all these synonyms, it is convenient to use the term "happiness" in a generic sense, and to apply it freely to include all desirable conditions except those attained by the satisfaction of the merely animal appetites. The poet Pope has defined happiness as our being's end and aim. One ought not to take any poet too literally; nevertheless, in this particular case, the poet is voicing the commonly accepted opinion. Now the writer's contention is that the pursuit of happiness by an individual is at once illegitimate and futile. Indeed he would go further and state that the final goal is not even the greatest happiness to the greatest number, but the production of a higher and nobler race of men, who will be more worthy of their Creator. It may be argued that unless we adopt some concrete standard our efforts will suffer from want of unity of purpose and design. The answer is that no concrete standard which frail humanity is capable of formulating can be permanent and satisfactory. However

incomplete our definition of the conscience ; however little we may understand the laws regulating its growth ; however faulty its judgments may be, it is after all the only guide we have. If the Creator has hidden the End He has in view from our vision, why seek, with the poor and imperfect means at our disposal, to erect one which is defective ? If we do so, the time will come when it will be tumbling down about our heads. The road we should travel has been pointed out to us with sufficient clearness : we shall do well to leave the rest to our Guide. It is good to remember that the end is never as important as the means employed to obtain that end ; and it may be in the very essence of the Creator's scheme that there is for man no final end ; that his destiny is eternal progress towards an unattainable goal. It would appear that the great mistake made both by individuals and society is the attempt to reach unworthy goals. More or less deliberately some end is chosen, and the character both of the individual and society becomes slowly formed by the nature of the pursuit and the means adopted to attain it. All progress towards a false ideal must take one further and further away from the True Ideal. All utilitarian ideals are false, and they are false for several reasons ;

they are temporary, and they either cannot be attained, or if they can they are unsatisfying. Utilitarian ideals are temporary for the simple reason that the human race is not physically immortal. In one thing at least a man should be ambitious : he should be ambitious to "lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." There must always be something painfully unsatisfactory in the view that this life ends everything. Life on this globe must ultimately come to an end, and the healthy mind refuses to believe that the effect of noble thought and noble action can ever cease. The fabric on which the altruist works may perish, but the design is registered somewhere, and will be an eternal source of inspiration. The material world is not the only world, and its destruction will not involve that of the spiritual. The principle of the conservation of energy cannot fail in a loftier creation ; it is the law, that the animate is formed from the inanimate, the spiritual from the physical, and the higher from the lower. Every act of thoughtful kindness is material, which the gods use in the Temple which they are erecting ; and every sympathetic feeling is a note, which peals from the celestial organ.

Utilitarian aims are often unattainable. Food there is in plenty, but children grow hollow-cheeked at the gateway of the mansions of those who dine luxuriously every day; wealth we have in abundance, but we cannot secure its equitable distribution; power over the forces of Nature man has gained, but he cannot prevent it being used for his own destruction; knowledge is widespread, but the mind is still unenlightened, and the heart unsoftened. The sociologist, who four years ago was boasting about the achievements of society, should realize how bankrupt civilization is when he views the wreckage in Europe. Even such utilitarian aims as man secures are unsatisfying. All such aims are relative, and the human soul will not be content with the relative: it has eaten of the Tree of Knowledge of Good and Evil.

Happiness is a relative term. If the sum total of an individual's happiness can be permanently increased, it can only be done by making him, not a richer, cleverer or more comfortable man, but a better one. The most wholesome thing to do when one feels inclined to entertain desires which apparently cannot be satisfied in every case, and the number of such is unlimited, is to imagine the wish to be fulfilled. We wish to be rich, then let us imagine that we are rich. When

the novelty has worn off are we really any happier? A straw mattress, uncarpeted rooms, wooden stools and plain fare do not in any way militate against happiness, whereas sloth and over-indulgence of the body do. Money is power, often power to do the wrong thing. Many a middle-aged man, realizing that his work is beginning to induce greater exhaustion, would, if left a fortune, retire just at the moment when the value of his services was greatest. A man may be over fifty before he has accumulated the experience and knowledge, and acquired the soundness of judgment necessary for the highest efficiency. Thus it may happen that the desire to retire from active participation in the work of the world may occur just when the interest yielded is greatest. It is not strictly honest for a man prematurely to discontinue to perform those functions for which he has been trained; it is like dismantling a ship before it has ceased to be profitable. Nor is it even prudent; for the sudden and complete cessation from accustomed occupations, and the deprivation of accustomed interests often proves fatal and leads to an untimely death. If you want to be happy, keep the body healthy, the appetites wholesome, the mind informed, the conscience untroubled, and you will have cause to envy no man.

Though the end pursued should be to produce a better and nobler race, there is every reason why utilitarian objects should be attained as a by-product. Just as all knowledge is derived primarily from the senses ; as all intellectual ideas have their foundation in the material, so all moral progress involves an effort on the part of the individual to improve the lot of his neighbour. The merchant, the manufacturer, the inventor, the physician and the artist may be helping to raise their fellows just as truly as the poet or prophet.' It is the dishonest merchant, the slave-driving manufacturer, the vicious artist, who are anti-social ; these men are exploiting, not benefiting their neighbours. Now one of the best of all these utilitarian by-products, and one which it is the easiest to attain, is the happiness of our neighbours. Though for an individual to pursue happiness for himself is illegitimate and futile, yet to attempt to make his neighbour happy is a pleasant and easy duty.

Unfortunately it is on this very question of happiness that men labour under the greatest and most vicious of delusions. They say that they have a right to be happy ; they make their own happiness their " being's end and aim " ; and they will attempt to purchase it regardless

of the misery this attempt may cause to another. Now the sooner a man recognizes that he has no rights the better. Our neighbours admit of no rights, save such as it seems good in their sight to bestow upon us. They will make us happy when it suits their purposes, and not before. As we cannot make ourselves happy, the only wise thing to do is to behave towards our neighbours in such a way that we shall induce them to make us happy. It is possible that, if a man does not sufficiently reflect, he may think that he can make himself happy. Does he not want another to see the picture he has painted ? Does he cultivate his voice to sing in solitude ? Does he ever experience happiness, as a feeling distinguished from mere pleasure, when he feasts and drinks wine alone ? Does he not seek the company of his friend and mistress ? If a man can make himself happy, why does he dread solitude ? Only the innocent can know the charm of solitude, and only the good be happy in prison.

Let us take marriage as an example. People marry in order to be happy. For what other reason, the youth might demand, should I marry ? Let us ask, does he succeed ? And if he does, is it the marriage itself that makes him happy ? A youth came to Socrates, and

asked : " Shall I marry or not ? " Socrates, knowing the youth, replied : " Whether you get married or not, you will regret it." The same prophecy might be made, and with the absolute certainty of its being fulfilled, respecting everyone who marries for the sake of his own happiness. It would be much safer to marry for the purpose of making another happy, in that you may have partial success, but safest of all to marry so that you may have a wider and more natural sphere for the exercise of unselfishness. In marriage, as in every other relationship, you have no rights, only duties. We ought to marry for love, and love teaches us to dedicate our lives to the service of the beloved one. Only those who love and serve can even hope to be happy.

Right to be happy ! What rights has your dog, save those you care to give it ? Do you think that God does not know what He does ? If happiness is not the road to heaven, then you may be sure that by some other road you must travel thither.

Right to be happy ! All marriages are in some degree unsatisfactory. No husband or wife is perfect, and ideal relationships can only be established between ideal persons. In order that a man and his wife should always live

harmoniously together, it is necessary that they should always have the same desires, and that is only possible when the desires of both are unselfish.

Right to be happy ! Is not that the excuse for all divorces ? Having lost at cards, the poor player grumbles, the coward leaves the table and the sharper cheats. Do not complain if your wife is sometimes a little selfish. Are you not yourself often so ? Do not get a separation ; that is to confess defeat. Do not be faithless ; that is cheating. Do not lightly seek a divorce ; for divorce is anti-social, and is discouraged, the writer wishes he could write condemned, by all reputable religions. Divorce may indeed bring relief, it never yet brought happiness ; re-marriage only entails fresh and bitter disappointment. Even an unfortunate marriage provides opportunities for love and service. Life is like a battle. The vast majority of men are common soldiers, but to a few it is ordered that they shall stand guard in isolated and dangerous positions. In such the Great Captain has reposed much confidence, and great and glorious will be their recompense if they remain faithful at their posts.

If we take a cold and scientific view of marriage, we shall find that Nature does not

concern herself with the interests of the parents, excepting inasmuch as these are identical with the interests of the offspring. Some male insects die immediately after they have united with the female, and the female after it has laid the eggs. Man is permitted to live only as long as is necessary for the protection of his children. If a man marries when he is twenty-five, and has five children, he will have to live until he is about fifty-five before his youngest child has grown to man's estate. Now the expectation of life of a man of twenty-five, in England, is thirty-seven years, i.e. the average man who attains the age of twenty-five dies when he is sixty-two. Nature, with her usual wisdom and generosity, leaves a margin of seven years, for some men marry later than twenty-five, and are older than thirty-five when their youngest child is born. If, then, we accept Nature as our instructor, we perceive that marriage is ordained solely in the interests of the species. The vast majority of men have done all that could reasonably be expected of them, when they have had four or five healthy children, and have brought them up to fill useful positions in the world. When, without danger, a married couple might have children, but will not, then they are cursed by Nature, and will receive *in this life*

a fitting punishment (consult any lunacy expert) for their unnaturalness and crime against the race. Vain were the labour pangs of their mothers; wasted the toil of their fathers. Love and life were squandered for them, but they give love and life to no one. Past generations have enriched them, but they are regardless of the claims of future ones. Be assured that those who are too selfish to rear children, are also too selfish to perform any benevolent act. Be assured that such men and women will never know happiness. Even their pleasures will sour, and they will early be ripe for death, for they will lack that joy and purpose in life which leads to its prolongation. It is the offspring of those who are willing to sacrifice for wife, and children, and the race who will survive. They are the fittest. It is the purest nonsense in any consideration of the relationship which should exist between the sexes to leave the children out of the discussion. Marriage would have no significance if children did not exist.

The desire to create is antecedent to love, but man is only able to create in the presence of beauty. Beauty is not the cause of the desire to create, but its presence appears to be necessary to make men cognizant of this desire. One ought never to forget the cause, because

it may be obscured by love for the beautiful. The desire to create, the sight of beauty, love and marriage have a relation somewhat similar to that which exists between labour, the sight of food, the appetite and the meal. While working the man does not feel hungry, but having returned home, the odour and sight of food make him suddenly aware of a healthy appetite. Love is not the mystery which the poets would have us believe. Even the kiss of the beloved one, so intoxicating to the senses, is only like the *hors d'œuvre* with which epicures heighten the appetite for the feast. But men should eat to be able to work, and not live for feasting. Food is only a means to an end, and man should not become a glutton, or steal his neighbour's food, which many are wont to do in things relating to sexual love.

Nature, while caring for the offspring, is not altogether unmindful of the individual. To the lover, his own mistress is the fairest of women. If one's marriage is unhappy, then let him reproach himself and not Nature. The feast truly is worthy of the gods; but man mixes mud with the food, adds poison to the wine, or throws down the goblet in his selfish rage.

If happiness cannot be attained by marriage, we might well conclude that it is not an essential

and permanent constituent of any other external condition. But though we cannot hope to make ourselves happy, we have it in our power to increase the happiness of our neighbours, and we shall find that what we cannot obtain by our own efforts, others will rejoice to give us : "good measure, pressed down, and shaken together, and running over, shall men give into your bosom." If this appears contrary to the experience of many, it is simply because they have never tried the experiment.

It would be a profitable occupation to make a collection of all the fallacies, expressed in such neat and specious phrases, with which men condone their anti-social activities. "If I don't look after myself nobody else will." It is quite true that if you only look after yourself, no one will care what becomes of you ; but is it not also true, that if you are always trying to perform your duties, many will see to it that they perform their duties to you ? "The Devil take the hindermost." Perhaps he will, but is he not also pretty sure of those who run into his hands ? "I have a right to be happy." But have you succeeded in securing your right ? If you would only concern yourself a little more about the happiness of others and less about your own, you would certainly stand a better

chance of success, and if you always thought about the happiness of others and never about your own, you would stand the best chance of all.

‘ The enjoyment afforded by a good concert does not depend at all upon the clothes we wear, and but little upon the seat we occupy ; it is conditioned rather by the mental attitude we adopt, and the capacity and training of our musical faculties. In the same way the good to be derived out of life is entirely independent of material possessions, of the station occupied, and of the functions performed ; it is conditioned absolutely by the disposition with which its transformations are accepted, and the power possessed by the soul of transmuting things material and temporal into treasures, spiritual and eternal.

CHAPTER XII

WHITHER DOES MAN GO ?

THE doctrine of evolution gives, on the whole, a satisfactory account of the origin and destiny of the human species, regarded merely as an animal ; "it can, however, hardly be said to answer the troubled questions which rise from the deepest depths of the individual soul. What is to be the ultimate outcome of all effort expended on behalf of those who follow us ? Even the perfected race must finally perish. The race of gods produced by the ceaseless and remorseless application of the principle of the survival of the fittest will not be physically immortal. The sublime picture painted so carefully and at such cost will be completed only to be obliterated. The very futility of such a termination suggests an unread chapter. A principle working along such lofty and noble lines cannot be conceived as mocking at itself, and with its own hands destroying in a moment the finished product of an eternity of effort. Nevertheless,

the ultimate physical annihilation of the race, postpone it as far as you please into the dim and distant future, appears to be certain. If the whole scheme of evolution, with its imposing and inspiring purpose, is not in the end to prove the maddest of fiascos, we are driven to the following hypothesis": certain characteristics of the individual survive his physical destruction. "This hypothesis, and this alone, renders to the limited intelligence of the human race an adequate and rational explanation of Nature's dealings with the individual. We are thus filled with the sublime and inspiring hope that the personal characteristics developed by an unselfish life, a life devoted to the service of others, are not destroyed by death. We are labouring not for time, but for eternity. We are utilizing physical conditions to build up an indestructible personality. A steadfast faith in a future enables us to go through life, working and enduring in the sunlight of a glorious hope."*

Again, if we accept the theory that the universe owes its origin to a beneficent Creator, in whose Mind all men are associated in some such way as the words of a book, the stones of

* These two passages are taken from the writer's "Secrets of National Greatness." C.L.S., C 444, Honan Rd., Shanghai.

a cathedral, or the chords of a symphony are associated, then we cannot imagine that the Creator will allow His work to perish any more than we can imagine a genius wilfully to destroy a great work he had himself produced.

We conceive of God as building a temple worthy of Himself, and men as forming the material for its construction ; each soul being a stone in it. The stones are of various size, shape, colour and design. They are living stones ; they have not lost their identity ; they are able to contemplate the part they play in at least a part of the structure. They learn, moreover, to perceive how important a part the other stones play, and how aimless and useless they by themselves would be. Or we may regard each life as forming a note in a divine symphony, overtones and other notes and chords being supplied by our neighbours. The glory of the celestial harmony is due to these overtones and the sequence of the chords. The man who, in this life, does not see something of this divine relationship is much to be pitied. Old age becomes a barren period to those who are self-centred. Only twice in life, at its dawn and decline, does God's light flood the world with entrancing rainbow colours. The glories of

sunrise and sunset are symbolic of The-whence-we-came and The-whither-we-go. In the past God fabricated each human soul, in the present he blends them together, and in the future he will again resolve them, so that their added glories may be made apparent.

But the question arises, how can personality survive bodily dissolution ? We have seen that all real and normal progress is from Self to that which lies outside Self. This reflection leads us to suspect that what survives the grave is not the narrow personality, which it is so often assumed to be. How can personality, as it is generally defined, exist after death ? What epoch of a man's life does the Creator choose as typical and characteristic, and as being worthy of being cast into an immortal mould ? Indeed what man exists who is so self-complacent that he wishes his personality to be cast into an imperishable mould ? The Creator Himself cannot refine a personality without impairing its identity. If the man does not rise from the grave exactly as he died, he is not the same, but a new person. An old man looks upon his youth in much the same way that he looks upon the youth of others. He knows that he is responsible for that strange person and his works ; he is prepared to honour the debts

incurred by him, and to fulfil the promises he made. But even a judge will regard as libellous the raking up, say during an election, of some discreditable action performed by a man in his schoolboy's days. Surely it is not the man himself which survives, but the tendencies he has developed, the philosophy he has cultivated and the love he has cherished. The only possibility of existence in the next world is furnished by the treasures you have laid up there. If you have no such treasures you will rise up a veritable spiritual pauper, and God have mercy on you !

Is, however, any kind of existence after death possible ? We have seen that the Creator's power immeasurably transcends anything which man can do. Man can reproduce speech by means of the phonograph, and action by means of the cinematograph. Now all thought involves complicated chemical changes in the matter of which our brain cells are formed, and each of these changes is faithfully transmitted by waves to the ether. Who would deny to God the power to record these ethereal waves ? If He does so, this alone constitutes immortality. For every man would recognize as his own the deepest emotions, desires, loves and thoughts he had experienced. At least he would be con-

scious of sympathy with them, and a soul that can sympathize still lives.

But if the Creator is to complete what is apparently His Design for the destiny of man, He must again set him new tasks to perform, new difficulties to be overcome, new enemies to be conquered, and new objects to love. Not until the end of time can God's object be completed. The tasks and difficulties must be infinite; and the enemies to be conquered and the objects to be loved must be innumerable, if man is to be growing ever stronger, nobler and more divine. Never will man quite become worthy of the fellowship of the angels, but always will he be progressing in that direction. Infinity and Eternity are before us. Eternal life, but always an infinite sphere for the exercise of our functions. Like the souls described by Virgil, we shall welcome the plunge into the River of Forgetfulness, so that we may once again start on our glorious progress towards divine power to labour without tiring and to love without ceasing. Let us be assured that if this is not the actual destiny which the Great and Holy Creator has reserved for man, it will be something still grander.

When we come to die, let us with our last breath murmur: "Oh! the glory, the glory of

life, of life immortal." Those words will be the truest piety ; the most acceptable incense to be burnt on the altar of the Almighty, for they will be an acknowledgment of His infinite goodness and of our indebtedness to Him.

FINIS

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